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GIFT OF THE SPIRIT

"The works of that remarkable writer, Prentice Mulford (of whom the grave and reasonable Whittier wrote a memorial verse of almost measureless praise), give in brief and popular form a wonderfully practical outline to a creed that might else seem to many to belong to a world of dreams and impracticable ideas. He spoke to busy men and women and met them on their own lines. But those who care to see his purpose will find the words capable of great expansion and high application."—CLIFFORD HARRISON, *Notes on the Margins*, p. 174.

"Unnoted as the setting of a star
He passed; and sect and party scarcely knew
When from their midst a sage and seer withdrew
To fitter audience, where the great dead are
In God's republic of the heart and mind
Leaving no purer, nobler soul behind."

J. G. WHITTIER.

THE GIFT OF THE SPIRIT

A SELECTION FROM THE ESSAYS OF

PRENTICE MULFORD

WITH PREFACE AND INTRODUCTION

BY

ARTHUR EDWARD WAITE

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PREFACE TO THE SECOND AND REVISED EDITION

THE modest hope which finds expression in the Introduction to these essays has obtained its realisation in the best manner which could have been anticipated for a work of the kind. This little volume has been the means of making Prentice Mulford better known and more appreciated. It has won its way continuously but unobtrusively, and indeed almost in secret, without appealing through the ordinary channels of publicity, and the exhaustion of a considerable edition, which, in the first instance, seemed greater than the likelihood of the demand, goes to show that it has overstepped the restricted circle of transcendental interest for which it was originally designed. The publication of a second edition offers an opportunity for a few words on the kind of influence exercised by Prentice Mulford, as an extension of the remarks which appear in the original Introduction.

Mulford's gift is described by the title of this selection as a Gift of the Spirit, and so it is assuredly. But the term is too general to account for that which was in itself so particular, though it is not easy, nor perhaps really possible, to place his gift within the limits of a definition. There is in him a sense of awakening and consciousness which may perhaps be held to correspond to that which has been loosely and somewhat ostentatiously attributed to a number of persons—some dead and some living—under the

catchword of "cosmic consciousness." This includes and surpasses that which has been heretofore understood by a sense of the solidarity of Man and Nature, or it is that sense informed by an unusual vitality; it may perhaps be described as the consciousness in common of Man and Nature, the participation of the individual in the world's life realised. It is the consciousness which was possessed beyond all known measures by Walt Whitman, and it accounts for his universal sympathies; it is the ground of comparison between Mulford and Whitman, in most things else unlike, and it seems certain that those who understand the colossus of Manhattan, who, in his order, was without peer or parallel, will understand also, even if they fail to appreciate, the obscure seer of Long Island. But in the end and because of the gift, it is credible that they will also appreciate him, in spite of the strange motley of his transcendental appanage.

Except in special instances, the defects of Prentice Mulford, and these are grave and numerous, are not likely to be recognised by those who, themselves transcendentalists, are charmed by his gifts. Nor, if recognised, would these defects be likely to irritate or even disturb them. A catholicity which brings him into contact with many spiritual interests, outside those which are accredited commonly, and with many forms of thought, outside all accepted conventions, while essentially a part or consequence of his gift, makes him appeal to many who may be but imperfectly aware of that gift, for these spiritual interests and these forms of thought, as regards all departments of speculation, are now diffused widely. There is much to admire and not a little to deplore in such

independent and commonly untutored speculations, but Prentice Mulford responds to all their hardihood, shares in all their insight, and bears all their marks of inexactitude and insufficiency, while, through all, he strikes other chords, deeper and higher, and over and above the untutored thought finding words upon an untutored tongue, there comes from time to time, as from beyond all time and ken, the rumour of the word of life, untaught, suddenly communicated and irrepealable.

Seeing that Prentice Mulford presents himself in some sense as a teacher, speaking, that is to say, with a certain accent of authority, which authority rests very largely upon a divining faculty, it is useful to distinguish what is from what is not to be expected from the doctrinal part of his instruction. That instruction throughout is intuitive and sympathetic rather than ordered and logical. From this particular cast of mind two things may be almost certainly expected—firstly, that he will be led easily to the adoption of views which have been seriously challenged by centuries of speculative inquiry; and, secondly, that he will apparently exhibit a good deal that he is not really concerned in maintaining.

There are portions of Biblical history which he appears to accept implicitly, quite simply and sincerely, and there is an aspect of the scheme of Christianity, not essentially unorthodox, to which he would appear to subscribe. If in other respects he is somewhat disposed to place constructions of the symbolical order on that which in rigid schools is regarded literally, to allegorise and moderate by interpretation, he does not even then of necessity give offence to those schools, and he has at least never openly challenged anything

that is held to class among the vital and central truths of Christianity. He has rather superadded from many schools the little that he had derived from schools, and much more from certain springs of thought which he has uncovered in his own nature.

In his pantheistic tendencies, which are dealt with briefly later on, he does indeed commit himself to opinions which all the accepted Christian schools have rejected as with a single voice, but it must be remembered that he is not at all consistently pantheistic, for his views of this kind are modified by the idea of the Divine Immanence as distinguished from Divine Identity in Nature, and we are therefore permitted to qualify the one by the other standpoint so as to infer how much of extreme construction can be placed upon the letter of his words. In the same connection we may note, and it is probably a part of his pantheism, that he rejects, and this is explicitly, the notion of a personal God, but again the full consequence of this position is checked by the not less explicit recognition of the Divine Fatherhood. We are therefore warranted in concluding that Prentice Mulford is more frequently committed by a loose and unchosen terminology, and the inexactitude of thoughts half-realised, than by any logical deduction from premises which have been defined fully. Such identifications of God and Nature as appear in the essay entitled "God in the Trees" must not therefore be pressed too rigidly, for against these Prentice Mulford's sense of God outstanding from Nature may rise up in protest, and so also his very full realisation of moral order in the universe, and his sense of responsibility in connection therewith, against undue stress upon

the idea of an impersonal Deity, which connects with that of the irresponsible, and is in conflict with the conception of a universe morally ordained. Possibly Prentice Mulford, had he thought over these difficulties, might have come to see that the last refuge of the mind, though not in Spinozism assuredly, is in some of those asylums of thought towards which Spinozism has pointed. It must, of course, follow that a writer whose report upon fundamental positions is so much in need of extrication cannot in those matters be regarded as a safe or indeed as a qualified teacher, and the note which is either erring or uncertain occurs with singular frequency over other questions. Thus, on the one hand, there are unphilosophical confusions between faith and knowledge, and, on the other, unscientific distinctions, as, for example, between body and spirit, which are unwarrantable because we are outside any intellectual realisation of the ultimate nature of things.

Prentice Mulford's gift of insight did not, however, lie in these directions, nor if he could have spoken upon them with the tongue of men and angels might this explain the warm response which rose up to his appeal when his essays appeared in America. It was a response in part to his uncompromising but high optimism and his firm belief in the inevitableness of future happiness; to his faith in the living force of thought; to the peculiar charm which is exercised by such winning theories as that which he has sketched of aspiration in the "Process of Re-embodiment"; to his intuition on the secret of prayer and the especial power of silent prayer; and, speaking generally, to the warmth and liberality which he brings to all these

subjects and to many others, discerning even in much with which he could be scarcely in sympathy the ground of an excuse for sympathising. It is in this way that he is led to make a wise admission, clearly against his instincts, as to the value of forms in prayers, to admit their philosophical claims and thus, although he wrote on "The Church of Silent Demand," to become incidentally an apologist for liturgies.

It is very easy to criticise his teaching, and more especially the form of his teaching, outside those larger issues which have been already indicated. While he was acutely conscious of progress, of development, of certain at least of the spheres in the spiritual world, he would seem to have had only a remote apprehension of the eternal. He could picture for man and his worlds a "continuance sublime," but of the life of union in the mystery of God there is no hint in all his writings. While he could seize upon a truth intuitively he could reason about it, as a rule, only indifferently, and he was led easily into the quicksands of verbal quibbles, as, for example, when he bases an entire thesis upon the misinterpreted use of a word in his discourse upon "spells." While his insight helped him to illuminate more than one problem, there is also more than one, the field of which, being not included in his seeing gift, he is disposed to set aside over lightly, following perhaps rather the fashion of the moment than a true inference from a first-hand mental process. His judgment upon the difficult question of the ascetic life is a case in point. And even upon subjects where it is evident that he has followed at least some train of thought, he is often carried into regions which are not less than fantastic,

as is his notion that cultivation destroys or diverts the communicable element in Nature; his bizarre speculation upon the sense of fatigue which overtakes nightly the immortal spirit of man; his strictures, unduly severe, upon life in town and city; and so forth. But against these we have to set many great considerations, such as the beautiful underlying conception concerning man's absorption from Nature, in "God in the Trees," and that union with God in Nature of the same essay, the truth of which does not the less remain after the separation of the pantheism which may have suggested it. There are also scattered through his pages many admirable aphorisms which present his gift at the best, a gift of clear sight and clear shining. "It is enough for us to know that there is a road leading away from all which we call evil" (p. 45). "Splendour does not degrade: if it did, it would injure us to look on a gorgeous sunset" (p. 122). "Permanent solitude is not in the order of Nature for any one" (p. 157). There are many others, but, in place of multiplying instances, the reader may be better left to seek and set apart for himself those which appeal to him personally.

In what manner Prentice Mulford is to be regarded from the occult and mystical standpoint is perhaps one of the most interesting questions which can be raised concerning him for the great majority of the readers to whom this little work appeals. Such as it is, his system is a transcendental system, and on this subject, or rather on the class of subjects, as on others, he creates in the main that particular species of impression which belongs to a first-hand thinker, the fact notwithstanding that he evidently assimilated

something from the general medium of ideas. He offers the result of his reflections upon time-old problems belonging to the transcendental sphere, but this result is tinged as little as possible by the derived notions which characterise the book-reading student of the literature. Where he is most inclined to reflect current opinion, it is on those matters which are of least importance in the domain with which he is concerned. Thus on the subject of modern spiritualism, he has little to tell us which is new and scarcely anything which is illuminative, while the reader may judge for himself in what a hackneyed manner his essay on the subject opens. Elsewhere, in the paper entitled "You Travel when you Sleep," it must be confessed that he advances a somewhat crude and exploded theory of the pathological conditions which are induced in mesmerism. And these being his limitations in regard to the lower regions of psychology, it will follow from what has been said previously that he had corresponding limitations as regards its higher spheres, or, in other words, that while he figures frequently as an occult philosopher he never appears as a mystic. Like Evolution itself, all his speculations remain in the region of progress and development; they have little to tell us of the beginning and nothing at all of the end. But as regards all that middle region he gives us much that is consoling, refreshing, strengthening; and independently, so far as can be seen, he connects, after his manner, with the past, so that he is not without interest for the student of the old literature of transcendentalism. In the course of his reply to the question "What are Spiritual Gifts?" he develops a magnetic and thaumaturgic doctrine of

healing which recalls Paracelsus, and the suggestion of a vast unseen companionship encompassing every man and woman, which is made in the essay on "Healthy and Unhealthy Spirit Communion," though for most it will connect only with the modern theories of spirit-communion, has also distinct affinities with the speculations or revelations of the author of "Philosophia Sagax." The same may be noted as to Mulford's recognition of an Archetypal Nature, though this conception is, of course, far older that Paracelsus and prevails throughout occult literature. His remarks on the concentration of thought and its consequences in "The Doctor Within" summarise in a few words one of the most important doctrines of old magic, and so also in "The Church of Silent Demand," he presents the complete rationale of the natural magic of talismans when he states that "material gifts do carry with them the thought or mood of their givers." These points are enumerated not for their essential importance but to show, for those who care about it, that Prentice Mulford enters, at least by his gift of intuition, into the chain of occult initiation. The old teachings assume a new phase in passing through the peculiar alembic of his mind. For example, his hint of the doctrine of correspondences in "The God in Yourself," whether valuable or not, reads like a new issue of that doctrine; his views on the spiritual body in the paper concerning "Regeneration" and elsewhere present this subject under aspects which have the atmosphere of novelty; while those who are acquainted with the pretensions of modern healing by faith will be best able to say how much and how little his mental medicine may owe to current or preceding ideas.

Something has been said in the Introduction as to the peculiar manner in which re-incarnation is presented to the mind of Prentice Mulford and amongst occult or transcendental doctrines it is that to which he makes reference at most length, and a ground on which all his writings may be assumed to rest. There is little excuse for recurring to what has been said elsewhere on this subject. Mulford's re-incarnation is not ordinary re-incarnation, and its genesis is difficult to trace. It is expressed almost with the force of a first-hand conclusion, as if he had taken the naked current idea, popularised at his period by the literature of modern theosophy, and by infiltrations from the French school of Allan Kardec, and had worked upon it independently in his own mind with no real reference to its literature, just as, taking out of Nature that which he believed himself to see in it, he derived the original impulse of his thought from the mood of the age about him. The result, as regards re-incarnation, is from time to time persuasive, but scarcely of the philosophical order, and a law which, in its most ordered presentations seems to work almost fatally, becomes in his hands even more automatic, for every successive re-embodiment would appear to be inevitably on a higher plane. The bad man returns better and the good man better still. There is no karma in this speculation, no particular sense of retribution.

In this connection it may be advisable to supplement the passing reference of the Introduction to the possibility of "Immortality in the Flesh," which, for some inscrutable reason, appears to have been a rooted conviction of Prentice Mulford. It is difficult to account for the bizarre notions which occasionally make their

strongholds in peculiar types of the Transatlantic mind. Some years after the death of Prentice Mulford, Mr. W. J. Flagg, an occult philosopher and one of the most serious of men, developed this question in connection with a vast Yoga system. If we may accept as a typical example of the treatment of this subject the references which will be found in the essay on "The Mystery of Sleep," it will be inferred that a very curious crudity of thought and crudity of reasoning power accounts for such arguments, following a mis-presentment of the undoubted truth, expressed in "The Material Mind *v.* the Spiritual Mind," namely, that life flows out continuously from the source of life and can be as continually assimilated. The seat of the assimilating power is not, however, the physical body. But as, on the one hand, a moment's discussion of such a matter must, for the common mind, make the critic himself ridiculous, so for some who are better instructed, there will be, on the other hand, a narrow path of egress from an untenable position without actually involving Prentice Mulford in a charge of outrage against reason, and to such it may occur that in truth man does not know what might befall his body, could he, in the words of the poet, scorn hate and pride and fear, and if all tears were wiped away from his eyes, any more than he can know what great change would come upon him if he could empty his whole nature of evil. And at this point the subject may be fittingly set aside, leaving those who must be so childish to remark that very shortly after Prentice Mulford announced in "The Mystery of Sleep," that he was conscious of a great renewal in his body, he died, like all other dreamers before him.

It is possible that at a future time some further attempt may be made to increase the knowledge of English readers in the gift of Prentice Mulford, but the collection which is here offered them for a second time is at least moderately representative of a writer whose discursive tendency led him frequently over the same ground, and who is therefore not represented to his disadvantage in a selection undertaken conscientiously. There is one work, and the only one which he published apart from his Essays, which should not be passed over without a word of recognition. It forms part of the White Cross Library, and it is called "Prentice Mulford's Story," a vigorous autobiographical narrative bringing down his varied career to about the year 1872, and characterised by the same freshness and directness as his Essays. It is concerned, however, entirely with his external life, and has no hint of the spiritual awakening which came upon him in after years.

As a word in conclusion, it may be said that Prentice Mulford abounds in hints, suggestions, presages of the great vistas which are behind, before and interpenetrating earthly life. The fact that he has nothing more to offer is readily accounted for by his struggles with pressing necessity. His essays are the fruit of his retirement, and they indicate what might have been expected of him under happier auspices. Such an indication is precious, and the hints, the suggestions, the presages, these are also precious—fruits of the gift of a spirit which have their seed within them, seeds which it is reasonable to believe have been productive in their turn of other gifts brought to light in other spirits.

A. E. W.

January 1903.

INTRODUCTION

It was at Boston, U.S.A., in the month of May 1886, that there appeared the first issue of the White Cross Library, a series of suggestive essays which became speedily very popular, and are now well known on both sides of the Atlantic, at least among those persons who are psychologically disposed. The detached essays were collected periodically into volumes, of which there are six in all, and the series terminated owing to the unexpected death of the author when he had not much passed the prime of life. The volumes are very small and somewhat highly priced, and there has been no attempt hitherto to place them in a compact and handy form before English readers. It is hoped, therefore, that the present undertaking will be the means of making Prentice Mulford better known and more appreciated. A selection of the kind which is here made, must, of course, present largely the personal predilections of the editor; it is not pretended that the essays which have been chosen are all that deserve reprinting, nor can it be expected that those who are familiar with the whole of the White Cross Library will, in all cases, concur in the choice made. A preference has been given to those subjects which are most calculated to attract the readers of transcendental literature in this country, and the design has been to produce a volume, which, in spite of the informal and

occasional character of its contents, shall, in a certain sense, connect together, and seem indeed to follow something of a general plan. As the appeal is mainly to psychological readers, it is thought that the course followed will be generally satisfactory.

Prentice Mulford was essentially a journalist, and as a journalist he was also typically American. He tells us himself that he drifted into the occupation of a writer, not so much out of literary ambition as on account of the pleasure which he found in placing his thoughts on paper. He was not a reading man, or a man of more than average education, but he was a thinking man, and writing helped him to think more clearly. He was a man, too, of some intellectual impetuosity, and the mechanical labour of recording thought regulated the hasty flow of ideas. When he announced his White Cross Library, he termed it a system "showing how results may be obtained in all business and art through the force of thought and the silent power of mind." The commercial point of view is inevitable in American journalism, and the application of idealism to mercantile success has an unpalatable flavour enough, but there are few persons less gifted with commercial instinct and less instructed by nature in the secret of material prosperity than was Prentice Mulford, despite his semi-metaphysical speculations about the way in which they might be attained. As he himself puts it, with unconventional freshness, he never did more than "skirmish on the ragged edge of a decent living." His highest aspiration was the possession of a "gold claim" which would pay four or five dollars a day. Needless to state, he had tried mining before he turned to literature, or such substi-

tutes for literature as would pass unchallenged in the columns of *The Union Democrat* of Sonora, Tuolumne County, Cal., and it was an incident of Californian mining which first gave a subject to his pen. In those days, at least, there was a species of yearly festival, making use of a qualifying expression, among the miners, to celebrate the wrathful rising of the river Tuolumne. At the season in question it had swollen earlier than usual and had demolished the work of the entire summer, "dams, flumes, wheels, sluices, and other river mining machinery." The misadventure possibly gave additional zest to the festival, and the account which Mulford wrote was not so much a description of the "spree" as of its results, "the feelings, mental and physical, remorse and repentance, contrition and headache, realised the day after." He tells us that the article struck a sympathetic chord throughout the entire county. "Four-fifths of the population had been there themselves." The sketch was written on a Sunday afternoon under a great pine tree in the vicinity of his cabin. "It was in a little gulch, and through the gulch flowed a little brook. A hundred yards distant the muddy current of the Tuolumne roared and rushed and howled through the Willow Bar and over a prosperous claim."

This was in 1863, and as Prentice Mulford was born at Sag Harbour, Long Island, on April 5, 1834, he would be then about twenty-nine years old. Prior to this he had passed through a wastrel's experience in many ways of life. He took to the sea, but proved himself quite incompetent and was paid off at San Francisco after his first voyage. He shipped again shortly after in the capacity of cook, devoid of the

necessary experience and also with no native gift. In this way he shared, badly enough, in some whaling expeditions, which closed his maritime career, and then he became a digger. From 1863 to 1866 he wrote almost gratuitously for *The Democrat*, under the signature of "Dogberry," and by that name became well known throughout the district. In the meantime he supported himself by "mining, prospecting, and teaching school," varied by "running for office, lecturing and organising gigantic mining enterprises, all of which perished prematurely." But the income accruing from diggings diminished daily, and the prospects of most connected enterprises shrank with them; ultimately the earnings of Prentice Mulford had dropped to the scale of 75 cents per diem and still set to fall; his possessions amounted to an old gun, a saddle, a pair of blankets, and something less than the average amount of garments in which an unpretending person may expect to stand upright. It was high time that the literature which he had helped to support should do something towards the sustenance of its disciple. And it did. In the autumn of 1866 an appointment was offered him on *The Golden Era*, at that time the leading literary paper of San Francisco. Thither he went immediately, "and a more forlorn, seedy specimen of literary impecuniosity never set foot in that city." He fell, however, among friends, and had pleasant things to record of his kindly reception by Mr. Lawrence, the proprietor of the *Era*. During his connection with that periodical he made acquaintance with Bret Harte, then first rising into reputation, with Mark Twain, Artemus Ward, and the gifted, ill-starred Adah Isaacs Menken. But he was a shy, sensitive

man, whose tincture of genius did not prevent him from believing that the shallowest air of pretence in those around him was a token of some unknown but real superiority over himself. Refusing to admit that he was modest, he declares that he was a moral coward, and it was only with pen in hand that he felt raised above his "average shabby, inassertive mental level." In any case, he fulfilled his duties to the satisfaction of his employer. The paper, however, changed hands, and leaving it soon after, he lived by chance contributions to the *Dramatic Chronicle* and various other periodicals. In 1868 he was offered the editorship of *The Stockton Gazette*, a Democratic journal, but, always restless in disposition, he tired of it in a few months, and, returning to San Francisco, he fell back on the precarious vocation of an occasional contributor.

In 1872 he must have parted definitely with his retiring and nervous failings, for he managed to inspire the business men of San Francisco with the conviction that he could advance the prosperity and splendour of California by visiting and talking California in the mother country. His mission was financed to the extent of five hundred dollars, and he spent two years in England lecturing at every opportunity, "in cities, towns, and villages." Between whiles he visited the Vienna World's Fair on behalf of the *San Francisco Bulletin*, and at the end of the time mentioned he returned to America, with a wife and nine dollars, and fell back once more upon free-lance journalism, eked out by Sunday lectures. Once, but once only, he preached from a Unitarian pulpit.

It was a time of misery, as he tells us, but before very long he was sent as a correspondent to the Cen-

tennial Exhibition at Philadelphia, and after that got a place on the staff of the New York *Graphic*, where he condensed the local and general news into a single column under the title of the "History of a Day." This was his own suggestion, and it was just what the paper wanted. With an interval of six months, in 1878, when he acted as Paris correspondent for the *San Francisco Bulletin*, he did this weary chronicle of all iniquities for the space of six years, and then, out of consideration for his sanity, not to speak of his life, he left the paper and retired, as he says, on a very small fortune. He went into the wilderness of New Jersey; some ten miles from New York he built a shanty with his own hands at a cost of forty dollars, and there began writing the White Cross Library series, which he started, as already seen, at Boston in 1886. "It was for some mysterious reason necessary to go to Boston to start any new idea or movement on this planet." He had just sufficient money to print the first number; he had no subscription list, but he had faith in his ideas, and this was justified by the event, for the enterprise, uncapitalised and unpushed, by the force of sheer desert was a success from the beginning.

On the 27th of May 1891 he appears to have started for a cruise, unaccompanied, in a small boat of his own. His intended destination seems to have been Sag Harbour. In that boat, anchored off Long Island, he died during his sleep, and evidently without pain. "He was resting on his improvised couch in the boat, wrapped in his blankets. The awning was properly fastened, and everything was in order. There was no indication of suffering on his face, nor was there any sign of previous excitement or agitation. . . . If

Prentice Mulford could have chosen the manner of his death, I think he would have elected to go as he did."

The essays of Prentice Mulford embody a peculiar philosophy, and represent a peculiar phase of insight into the mystery which surrounds man. The essays were the work, as the insight was the gift, of a man who owed nothing to books, perhaps not much to what is ordinarily meant by observation, and everything, or nearly everything, to reflection nourished by contact with Nature. It is said that his original press-name of "Dogberry" was as familiar in the southern mines at one period as that of "Bill Nye" to-day. The reader who has a turn for transcendentalism will vaguely wonder at the bizarre connection between either *nom de plume* and the doctrines of the life within. But the "gift of the Spirit" once granted to "Dogberry" or "Bill Nye," and the key will be supplied to the strange mystery of power and freshness, the suggestion of the unaccustomed, the unexpected standpoint, which are found in Prentice Mulford. An early and discerning friend, Judge Ferrall, says that he was a man who "refused to take his ideas of life and death second-hand, but delved for himself in the mine of speculative inquiry; respected no creed or dogma because of its age; rejected no doctrine because it was the target of ridicule. He had a philosophy and religion of his own which came to be recognised and shared by many at the time of his sudden removal." That this, so far as it goes, is perfectly true will be obvious to every reader of the White Cross Library, and yet the statement somehow allows the vital essence which informs Mulford to escape. The love of

independent speculation, accompanied by an indifference to the extrinsic associations which often invest old doctrines with a sanctity that may be wanting inherently, is a common characteristic enough, nor is it in any sense rare to find it associated with an inclination to welcome new doctrine, despite the ridicule which many attach to it and sometimes because of that ridicule. By this means also many people contrive to construct some sort of personal philosophy and religion. But in the vast majority of instances that philosophy and that religion are entirely worthless, or at least crude and formless. They want the Gift of the Spirit. It is much as when a man, who is reasonably dissatisfied with the work of his carpenter and joiner, determines to be his own craftsman, with the obvious result that in ninety and nine cases he makes things worse than ever. In the hundredth an unexpected genius of joinery comes forth triumphant. Prentice Mulford is also in his own department the one in a hundred. But this is not to say that the amateur carpenter will revolutionise woodcraft or that Prentice Mulford will establish more surely the basis of philosophy and religion. When all is said and done, the principles of joinery are simple, few and unalterable, at least for the better; so also the fundamental principles of all philosophy and of all religion are few, simple, and universally obtaining. The sum of all wisdom for humanity is the knowledge of the way which leads to God, even as the one end of religion is union with God. But the things which help towards that knowledge and the things which make for that union are diverse with an infinite diversity, and it is by the wisdom of many teachers and the

insight of many seers that mankind is helped slowly along that way to the attainment of that end. The essays of Prentice Mulford are suggestions, and they are also enlightening suggestions; they do not tell us anything which is particularly new; it is scarcely to be expected that they would, but they speak of old things in a new way, and they refresh when they do not inform. Like most virgin thought, they have often a touch of extravagance, but even then it is not unpleasing and has sometimes a side of truth.

The contact with the Infinite, of which we are at times almost passionately conscious, when encompassed by the wild and perhaps savage grandeur of the natural world, is again noticeable under the influence of such an essay as "God in the Trees," and the experience will lose nothing of its delight or value because we also discover in those pages the note of an erroneous enthusiasm as to the superiority of wildness over culture, merely because it is wildness. The philosophy of the White Cross Library has little in common with that of Rousseau, even when a superficial resemblance institutes connection for a moment. So also the precious intuitions of the Divine Nature, some of them electrifying in their brightness, which are met with at every turn in the writings of Prentice Mulford, are not less precious fundamentally because they are presented too often in the guise of pantheism, and a pantheism, moreover, of the obvious and shallow type which is so commonly and so unconsciously talked by impressionable persons when they realise intensely the correspondences between God and Nature. Again, it will be in no sense necessary to hold the doctrine of Re-incarnation explicitly in order to receive distinct intellectual

aid from its original, if incomplete, interpretation in Mulford's view of Re-embodiment. It must be said, however, that the contrasted definitions of Regeneration and Re-incarnation which occur in the paper on the New Birth are not true definitions from the transcendental standpoint, or indeed from any acceptable standpoint of religion. Regeneration has nothing whatsoever to do with the hypothetical perpetuity of "an ever-refining physical body without that total separation of spirit and body called death." It is admittedly and entirely within transcendental possibility that the process of Regeneration may, under rare circumstances, produce a change in the physical body, and in this sense Mulford is right in terming our physical existence "the root from which in the future is to come an indescribable beauty and power"; but Regeneration, mystically speaking, is a process of the soul only, and what it produces is a change in the substantial nature of the soul. In making this definition, it must, of course, be understood that the reference is by no means to a chemical or an atomic change and that it is approximate and symbolical alone. Such a change corresponds analogically to what is, in physics, chemical conversion, as it does in will to the redirection of intention.

The standpoint of Prentice Mulford is not gravely affected by his faulty definition. In this connection it may be also noted that the possibility of immortality in the flesh, which is the topic of another essay, may well be permitted to remain a fanciful conception, but at the same time a fruitful and even great truth will be recognised in the connected idea that life comes from the spirit of all life in the measure that it can be

received, as also that faith in the perpetuity of that influx is the first and vital condition for the increase of the measure within us. Lastly, when Mulford founds his poetic law of health and youth in a fixed and recruiting belief that the spirit of man is altogether unearthly and imperishable, and that disease and infirmity are the consequences of clinging to the material and corruptible, we shall here also recognise a real truth in the transcendental order, which recurs in one or other form through all the books of the mystics, though its special application may, in this case, not literally obtain.

With these provisions for the proper appreciation of the Gift of the Spirit which, full of power and sweetness, came to Prentice Mulford, the essays here collected may be best left to deliver their own message and to suggest their own interpretation. It is a gift which speaks with tongues, individually to each of its hearers.

A word may be added upon the essays not included in the present edition. Outside miscellaneous subjects, which do not fall under any definite heading, they may be grouped into three classes, as follows:—*a*, the Science of Thought; *b*, the Nature and Application of the Forces within Man; *c*, Sociological and practical matters. It is perhaps unnecessary to say that, as with most other discursive and suggestive writers, there is no strongly marked line of demarcation between the series, and the distinction is instituted chiefly for convenience of treatment.

In the first division there are speculations upon the birth of thought, the influence of associations upon its character and quality, and the currents or chains of

thought which arise through such association, with suggestions for the direction of thought into right channels. In another paper the difference between positive and negative thought is developed with a view to the attainment of a positive attitude in respect of all that is evil, and there are hints on the co-operation of thought as an essential condition of success in any kind of undertaking. The most valuable instructions of the sections concern, however, the accession of new thought, the practical use of reverie, and the distinction, not at the same time altogether indubitable, between physical and spiritual memory.

In the second division, the source of strength in man is referred to the imperishable spirit, while the maintenance of force is said to be insured by correspondence with that spirit. The secret of renewing force is the subject of another essay, full of quaint, unworldly, and yet practical wisdom.

The third division may be said to begin with an attempt to establish the laws of health and beauty in the right conduct of the spiritual nature, and to end with some reflections on the religious aspect of business and on the use and necessity of riches. Perhaps its most thoughtful portions are those dealing with the law of marriage and the eternal nature of the union "between the right man and the right woman"; the relations between husband and wife; and the real power of woman. In this section may be included also some odd essays on the secret of success in business, to which a slight reference has been already made. Here it is pleasantly diverting to find a man who cared next to nothing for material prosperity, while he never exhibited any talent for its attainment,

giving instructions to others for the favourable ruling of their affairs, and doing so, moreover, in the most natural manner, with a fund of wise insight and lovable subtlety.

The sympathetic reader may be asked, in conclusion, to discern that some American mannerisms of the author are not to be confused with the tincture of vulgarity. There is no element of vulgarity in Prentice Mulford's writings. That characteristic is impossible with the abundant measure of spiritual insight which he possesses. Vulgarity is a vice of the common mind which has been subjected to the influence of ill education. The mind of Prentice Mulford was not of the common order; his limitations are not those of bad, but simply of deficient, artificial schooling. The Transatlantic methods of orthography have, of course, been revised in reprinting, and along with these the editor has deemed it reasonably within the sphere of his privilege to abandon the author's eccentric method of punctuation, and to correct here and there certain obvious grammatical mistakes. The inherent literary faults it has, of course, been impossible, as it would have been also unwarrantable, to correct, for this would have been equivalent to rewriting. Occasionally, by a simple change of wording, a passage has been brought into good sense or good English and the writer thus enabled to say that which he intended to say and perhaps believed that he expressed. With all his defective literary form, with all his reiteration, and in spite of a certain confusion which occasionally marks his thought, he has, in virtue of the rough, uncouth vigour which also characterises him, brought many truths home to others like himself,

ill-equipped, to whom his *male sonans* diction may have meant more than would any refined utterance. The thought may be often rudimentary, but it is largely first hand; the expression is assuredly rudimentary, yet he says frequently what others have feared to say, but thousands are eager to hear. And among this multitude there are many qualified to judge in such matters, who will find that the style of the essays, although unpolished is not always unskilful; while those who can appreciate what he says will not so much regard how he says it. The gift of Prentice Mulford is to be loved for its substance and not for its form of presentation, and those who can enter into his spirit will, it is believed, be grateful to the giver.

ARTHUR EDWARD WAITE.

FOREWORDS

A SUPREME Power and Wisdom govern the Universe. The Supreme Mind is measureless and pervades endless space. The Supreme Wisdom, Power, and Intelligence are in everything that exists from the atom to the planet.

The Supreme Power and Wisdom are more than *in* everything. The Supreme Mind *is* everything. The Supreme Mind is every atom of the mountain, the sea, the tree, the bird, the animal, the man, the woman. The Supreme Wisdom cannot be understood by man or by beings superior to man. But man will gladly receive the Supreme Thought and its wisdom, and let it work for happiness through him, caring not to fathom its mystery.

The Supreme Power has us in its charge, as it has the suns and endless systems of worlds in space. As we grow more to recognise this sublime and exhaustless wisdom, we shall learn more and more to demand that wisdom, draw it to ourselves, make it a part of ourselves, and thereby be ever making ourselves newer and newer. This means ever perfecting health, greater and greater power to enjoy all that exists, gradual transition into a higher state of being and the development of powers which we do not now realise as belonging to us.

We are the limited yet ever growing parts and

expressions of the Supreme Never Ending Whole. It is the destiny of all in time to see their relation to the Supreme and also to see that the straight and narrow path to ever-increasing happiness is a perfect trust and dependence on the Supreme for the all round symmetrical wisdom and idea which we individually cannot originate. Let us then daily demand faith, for faith is power to believe and power to see that all things are parts of the Infinite Spirit of God, that all things have good or God in them, and that all things when recognised by us as parts of God must work for our good.

GOD IN THE TREES; OR, THE INFINITE MIND IN NATURE

You are fortunate if you love trees, and especially the wild ones growing where the Great Creative Force placed them, and independent of man's care. For all things that we call "wild" or "natural" are nearer the Infinite Mind than those which have been enslaved, artificialised, and hampered by man. Being nearer the Infinite, they have in them the more perfect Infinite Force and Thought. That is why, when you are in the midst of what is wild and natural —in the forest or mountains, where every trace of man's works is left behind—you feel an indescribable exhilaration and freedom that you do not realise elsewhere.

You breathe an element ever being thrown off by the trees, the rocks, the birds and animals, and by every expression of the Infinite Mind about you. It is healthfully exhilarating. It is something more than air. It is the Infinite Force and Mind, as expressed by all these natural things, which is acting on you. You cannot get this force in the town, nor even in the carefully cultivated garden. For there the plants and trees have too much of man's lesser mind in them,—the mind which believes that it can improve the universe. Man is inclined to think that the

Infinite made this world in the rough, and then left it altogether for him to improve.

Are we really doing this in destroying the native forests, as well as the birds and animals which once dwelt in them? Are our rivers, many of them laden with the filth of sewage and factory, and our ever-expanding cities and towns, covering miles with piles of brick and mortar, their inhabitants crammed into the smallest living quarters, honeycombed with sewers below, and resounding with rattle and danger above—are these really "improvements" on the Divine and natural order of things?

You are fortunate when you grow to a live, tender, earnest love for the wild trees, animals, and birds, and recognise them all as coming from and built of the same mind and spirit as your own, and able also to give you something very valuable in return for the love which you give them. The wild tree is not irresponsive or regardless of a love like that. Such love is not a myth or mere sentiment. It is a literal element and force going from you to the tree. It is felt by the spirit of the tree. You represent a part and belonging of the Infinite Mind. The tree represents another part and belonging of the Infinite Mind. It has its share of life, thought, and intelligence. You have a far greater share, which is to be greater still—and then still greater.

Love is an element which, though physically unseen, is as real as air or water. It is an acting, living, moving force, and in that far greater world of life all around us of which physical sense is unaware, it moves in waves and currents like those of the ocean.

There is a sense in the tree which feels your love

and responds to it. It does not respond or show its pleasure in our way or in any way which we can now understand. Its way of so doing is the way of the Infinite Mind, of which it is a part. The ways of God are unsearchable and past finding out. They are not for us to fathom. They are for us only to find out and live out, in so far as they make us happier. There is for all in time a serenity and "peace of mind which passeth all understanding"; but this peace cannot be put through a chemical analysis or the operations of the dissecting room.

As the Great Spirit has made all things, is not that All-Pervading Mind and wisdom in all things? If then we love the trees, the rocks, and all things as the Infinite made them, shall they not in response to our love give us each of their peculiar thought and wisdom? Shall we not draw nearer to God through a love for these expressions of God in the rocks and trees, birds and animals?

Do we expect to find God, realise Him more every day, appreciate the Mighty and Immeasurable Mind more every day, and get more and more of His Power in us every day, only by dwelling on the word of three letters, G-o-d?

You laugh, perhaps, at the idea of a tree having a mind—a tree that thinks. But the tree has an organisation like your own in many respects. It has, for blood, its sap. It has a circulation. It has, for skin, its bark. It has, for lungs, its leaves. It must have its food. It draws nourishment from soil, air, and sun. It adapts itself to circumstances. The oak growing in exposed situations roots itself more firmly in the soil to withstand the tempest. The pines

growing thickly together take little root, for they depend on numbers to break the wind's force. The sensitive plant recoils at the approach of man's hand; many wild plants, like Indians, will not grow or thrive in artificial conditions.

Yet with all these physical resemblances to your own body, you deny the tree or plant such share of mind as the Infinite gives it? No, not that. The tree *is* a part of the Infinite Mind, even as you are. It is one of the All-Pervading Mind's myriads of thoughts. We see only such part or form of that thought as is expressed in trunk, root, branch, and leaf, even as with ourselves we see only our physical bodies. We do not see our spiritual part. Nor do we see in the tree its spiritual part.

The tree is then literally one of God's thoughts. That thought is worth our study. It contains some wisdom which we have not yet gotten hold of. We want that wisdom. We want to make it a part of ourselves. We want it, because real wisdom or truth brings us power. We want power to give us better bodies, sounder bodies, healthier bodies. We want entire freedom from sickness. We want lighter hearts and happier minds. We want a new life and a new pleasure in living for each day. We want our bodies to grow lighter, not heavier with advancing years. We want a religion which will give us certainty instead of hopes and theories. We want a deity whom it is simply impossible to doubt. We want to feel the Infinite Mind in every atom of our beings. We want with each day to feel a new pleasure in living and commence where we left off yesterday to find something new in what we might have thought

to be "old" and worn out yesterday. When we come into the domain of the Infinite Mind and are ever drawing more of that mind to us and making it a part of us, nothing can seem "flat, stale, and unprofitable."

We want powers now denied the mortal. We want to be lifted above the cumbrousness of the mortal body—above the pains of the mortal body—above the death of the mortal body.

Can the trees give us all this? They can help very much so to do when we get into their spirit; when we recognise and realise more and more the reality of that part of the Infinite which they express; when we can cease to look on them as inanimate creatures.

If you can look on trees as fit only for lumber and firewood, you get very little life from them. They feel then toward you as you would feel towards a person who regarded you as a thing without mind or sense and fit only to be sawed into lumber or firewood.

When we come really to love God or the Infinite Spirit of Good, we shall love every part of God. A tree is a part of God. When we come to send out our love to it, it will send its love back, and that love—that literal mind and element coming from the tree to us—will enter our beings, add itself to them and give us its knowledge and power. It will tell us that the mind and force which it represents of the Infinite has far better uses for man than to be turned into fuel or lumber. Its love will tell us that the forests, piercing the air as they do with their billions of branches, twigs and leaves, are literal conductors for a literal element which they bring to the earth. This element is life-giving to man, in proportion to his capacity for receiving it.

The nearer we are to a conception of the Infinite Mind, the clearer is it seen by us that this mind pervades all things—the closer that we feel our relationship to the tree, bird, or animal as a fellow-creature, the more can we absorb of the vitalising element given out by all these expressions of mind. The person who looks on trees as fit only for fuel and lumber, can get but little of this element, which to the finer mind is an elixir of life.

The mind to see in tree, bird, animal, fish, or insect only a thing lacking intelligence and fit only to destroy or enslave, for its amusement, repels from all of these a spirit or element, which, if recognised, would be received or absorbed, and, if absorbed, would bring a new life and power to mind and body.

We get the element of love only in proportion as we have it in us. We can only draw this element from the Supreme Power. We draw it in proportion as we admire every expression of the Infinite, be that expression tree or shrub, or insect, or bird, or other form of the Natural. We cannot destroy or mutilate what we really love. The more of these things that we really love, the more of their element of love flows to us. That element is for us life as real as the tree itself. The more of that life which we are receiving and absorbing, the more shall we realise a power in life which can only be expressed as miraculous.

Destroy the forests, and you lessen temporarily the quantity of this element given out by them. Replace the wild tree by exotics or cultivated varieties, and such element is adulterated, and the vigour it can give is lessened. Cover the whole earth with cities, towns, villages, and cultivated fields, and we interfere with

a supply of life-giving element which the forests in their natural state only can furnish. Keep ourselves dead to the recognition of the tree as a part of the Infinite Spirit, and we are dead and unable to absorb of the Infinite Spirit, working in and through the tree.

The trees are always giving out an element of life as necessary to man as the air he breathes. Man's works so soon as finished are giving out dust and decay. In our great cities we take in dust with every breath. Nothing in this universe is still or in absolute rest. Our miles of stone, brick, and mortar are ever in movement, slowly and imperceptibly grinding to an impalpable dust. Cloth, leather, iron, and every material worn and used by man are ever wearing into dust. Look at the dust which in a single day accumulates in your room, on shelf and table, or fine garment, even when the windows are not opened. A gigantic ever-moving force is at work there taking everything to pieces in it. Let a sunbeam enter through a shutter's crack and see the innumerable motes floating in it. Think of the myriads of these, too minute to rank even as atoms, that you cannot see.

All this is second-hand element which is breathed and absorbed into both body and spirit. But trees and all natural things send out element full of life.

Our bodies also are ever throwing off, through the skin, matter which they can no longer use. In the great city thousands on thousands of bodies are throwing out disused element too fine to rank even as dust. It is thrown off by sick bodies, and many are sick on their feet. This we breathe. We breathe each other over and over again.

This unseen cloud of matter pervading crowded cities is not life-sustaining. It has in it a certain life, as all things have life, but it is not fit for man's growing life.

When we get eternal life, health, and unalloyed happiness, the attitude of our minds will be entirely changed toward tree, bird, animal, and everything in Nature. We shall see that when we really love all these expressions of the Infinite Mind—tree, plant, bird, and animal—and leave them entirely alone, they will send out to us in love their part and quality of the Infinite. It will flow to us as a new life, and the source of a life of far greater power and happiness than the present one.

"But how shall we live," one asks, "unless we cut down the tree for fuel and lumber, slay bird and beast for food?"

Do you think that there is no other life or way of life other than the one which we now live? Do you think in the exalted and refined mental condition which we call "Heaven" that there will be killing of animals, mutilation of trees, and destruction of any material expression of the Supreme Wisdom? Do you think that we can grow into that higher and happier state of mind without knowledge of the laws by which only it can be attained? As well expect to sail a ship around the world without knowledge of seamanship or navigation. We are not to drift into Heaven in the same way that a cask rolls down hill.

We cannot cease immediately from the enslavement or slaughter of tree, bird, or animal, nor from the eating of animal food. So long as the body craves and relishes such food, it should have it. When the

body is changed by our spirit and belief to finer elements, the stomach and palate will reject meat of every description. It will not abide the taste or smell of slaughtered creatures. When the spirit settles these matters it does so definitely and forever. Man's error in the past has often been that of endeavouring to spiritualise or change himself, of his own individual will, into higher and finer conditions. To this end he has enforced on himself and others fasts and penances, and abstinence from pleasures which his nature craved. He has never by such methods saved himself from sickness, decay, and physical death. He has never by this method regenerated or renewed his body. He has lost his body eventually, even as the glutton and drunkard have lost theirs. The ascetic has not trusted to the Supreme to raise him higher in the scale of being, but in himself and his own endeavour. This is one of the greatest sins, because it cuts such person off temporarily from the Supreme and from the life which the Supreme will send when trusted. There is no way out of any sin, any excess, any injurious habit, but through an entire dependence on the Supreme Power to take away the gnawing, the craving, the desire peculiar to that habit. Otherwise the man may seem reformed outwardly. He is never reformed inwardly. Repression is not reform.

The bigot of every age and creed has been the person thinking that he could of himself make himself an angel. Such belief makes the man stand still in his tracks. The Supreme is always saying, "Come to me. Demand of me. Find me in all created things and then I shall be ever sending you new thoughts, new things, new ideas, a new element which shall change

your tastes, your appetites—which shall gradually take away grossness, eliminate gradually fierce, insatiate, lawless desire and hurricane of passion, and bring to you pleasures which you cannot now realise."

We shall see more and more clearly in time that when we get the higher, finer, and more enduring life (to which all must grow), we shall have the greatest possible inducement to give the trees, plants, birds, animals, and all other expressions of the Infinite their lives and their fullest liberty. We shall be compelled to love them. What we really love we cannot abuse, kill, or enslave.

We cage a bird for our own pleasure. We do not cage the bird for its pleasure. That is not the highest love for the bird.

The highest love for all things is for us a literal source of life. The more things in the world of Nature to which we can give the higher love, the more of their natural love and life shall we get in return. So as we grow, refine, and increase this power of recognising and loving the bird, the animal, the insect, or, in other words, the Infinite in all things, we shall receive a love, a renewed life, strength, vigour, cheeriness, and inspiration from not only these but the falling snowflake, the driving rain, the cloud, the sea, the mountain. And this will not be a mere sentiment, but a great means of recuperating and strengthening the body, for this strengthens the spirit with a strength which comes to stay, and what strengthens the spirit must strengthen the body.

We cannot make of ourselves this capacity for so loving and drawing strength from all things. It is our

belonging, but must be demanded of the Supreme Power.

It is natural to ask, "But why did not the Supreme Power implant at first this higher love in us? Why has that Power so long permitted man to go on slaughtering and marring Nature? Why are tempests and earthquakes and wars and so much in the forces of Nature and the forces of man allowed to go on and bring so much catastrophe and misery?

We do not undertake to answer for the Infinite Wisdom. It is enough for us to know that there is a road leading away from all that we call evil. It is enough for us to know that the time is to come when, as new beings, with changed minds, we shall forget absolutely that such evils ever existed. We shall see in the forces of Nature, be they fire or tempest, or aught else, only what is good and what can bring us happiness. We are not always to be of the material which can be injured by fire or tempest. The fiery furnace did not affect the three Jewish children who walked through it, nor was the tempest of any inconvenience to the Christ of Judea when He walked on the waters. What history has shown to be possible for some is possible for all.

Communion with Nature is something far above a sentiment. It is a literal joining with the Infinite Being. The element received in such joining, and acting on mind and body, is as real as anything we see or feel.

The ability so to join ourselves with God through His expressions in the cloud, the tree, the mountain and sea, the bird and animal, is not possessed by all in equal degree. Some are miserable when alone in the

forest, plain, or mountain. These are literally out of their element or current of thought. They can live with comfort only in the bustle of the town or the chatter of the household. They can find life only in artificial surroundings. Their spirits are covered with a parasitical growth of artificiality. This cuts them off from any sense of God's expressions in the solitude of Nature. So cut off, they feel lonesome in the woods. Nature seems wild, savage, and gloomy to them.

Whoever can retire for periods to Nature's solitude and enjoy that solitude, feeling no solitude at all, but a joyous sense of exhilaration, will return among men with more power and new power. For he or she has literally "walked with God" or the Infinite Spirit of Good. The seer, the prophet, the miracle-workers of the biblical history so gained their power. The Christ of Judea retired to the mountains to be reinforced by the Infinite. The Oriental and the Indian, through whom superior powers have been expressed, loved Nature's solitudes. They could live in them with pleasure. They could muse by rock or rivulet or the ocean for hours, almost unconscious of immediate surroundings, because their spirits had strayed far from their bodies, and were dreamily absorbing new ideas of the Infinite. You will rarely find a person who as ruler, soldier, inventor, discoverer, poet, or writer left his impress on the race, but loved communion where God is most readily found. There inspiration is born. The poet cannot sing of the city laid out at right angles, with sewer beneath and elevated road above, as he can of the rugged mountain, wrapped "like Jura in her misty shroud."

We cannot train ourselves to this capacity for enjoy-

ment among the natural things of earth or drawing strength from them. To assume a virtue when we have it not, is to be forced, "gushy," and sentimentally silly. But when we demand persistently of the Infinite that new mind which can find and feel God in the forest or on the sea, in the storm and tempest, and feel not only safety but absorb power and strength, when Nature's forces seem in their most angry mood, that mind with that capacity will gradually take the place of the old one, and with the new mind "all things will become new."

THE GOD IN YOURSELF

As a spirit, you are a part of God, or the Infinite Force or Spirit of Good. As such part, you have an ever-growing power which can never lessen, and must always increase, even as it has in the past through many ages always increased, and built you up, as to intelligence, to your present mental stature. The power of your mind has been growing to its present quality and clearness through many more physical lives than the one which you are now living. Through each past life you have unconsciously added to its power. Every struggle of the mind—be it struggle against pain, struggle against appetite, struggle for more skill in the doing of anything, struggle for greater advance in any art or calling, struggle and dissatisfaction at your failings and defects—is an actual pushing of the spirit to greater power, and a greater relative completion of yourself,—and with such completion, happiness. For the aim of living is happiness.

There is to-day more of you, and more of every desirable mental quality belonging to you, than ever before. The very dissatisfaction and discontent you may feel concerning your failings is a proof of this. If your mind was not as clear as it is, it could not see those failings. You are not now where you may have been in a mood of self-complacency, when you thought yourself right in every respect. Only you may, now,

in looking at yourself, have swung too far in the opposite direction; and, because your eyes have been suddenly opened to certain faults, you may think that these faults are constantly increasing. They are not. The God in yourself — the ever-growing power in yourself—has made you see an incompleteness in your character; yet that incompleteness was never so near a relative completion as now. Of this the greatest proof is, that you can now see what in yourself you never saw or felt before.

You may have under your house a cavity full of vermin and bad air. You were much worse off before the cavity was found, repulsive as it may be to you; and now that it is found, you may be sure that it will be cleansed. There may be cavities in our mental architecture abounding in evil element, and there is no need to be discouraged as the God in ourselves shows them to us. There is no need of saying, "I'm such an imperfect creature, I'm sure that I can never cure all my faults." Yes, you can. You are curing them now. Every protest of your mind against your faults is a push of the spirit forward. Only you must not expect to cure them all in an hour, a day, a week, or a year. There will never be a time in your future existence when you cannot see a point in which you can improve yourself. If you see possibility of improvement, you must of course see the defect to be improved. Or, in other words, you see for yourself a still greater completion, a still greater elaboration, a finer and finer shading of your character, a more and more complicated distribution of the Force always coming to you. So you will cease this fretting over your being such an imperfect creature when you find,

as you will, that you are one of the "temples of God," ever being built by yourself into ever-increasing splendour.

No talent of yours ever stops growing, any more than the tree stops growing in winter. If you are learning to paint or draw or act or speak in public, or to do anything, and cease your practice entirely for a month or a year or two years, and then take it up again, you will find, after a little, that an increase of that talent has come; that you have new ideas concerning it and new power for execution.

You ask, "What is the aim of life?" In a sense, you cannot aim your own life. There is a destiny that aims it,—a law which governs and carries it. To what? To an ever-increasing and illimitable capacity for happiness as your power increases, and increase it must. You cannot stop growing, despite all appearances to the contrary. The pain which you have suffered has been through that same growth of the spirit pressing you harder and harder against what caused you misery, so that at last you should take that pain as a proof that you were on some wrong path, out of which you must get as soon as possible; and when you cry out hard, and are in living earnest to know the right way, something will always come to tell you the right way; for it is a law of Nature that every earnest call is answered, and an earnest demand or prayer for anything always brings the needed supply.

What is the aim of life? To get the most happiness out of it; to learn to live so that every coming day will be looked for in the assurance that it will be as full of pleasure as the day which we now live in, and

even fuller; to banish even the recollection that time can hang heavily on our hands; to be thankful that we live; to rise superior to sickness or pain; to command the body, through the power of the spirit, so that it can feel no pain; to control and command the thought so that it shall ever increase in power to work and act separate, apart and afar from our body, so that it shall bring us all that we need of house or land or food or clothes, and that without robbing or doing injustice to any one; to gain in power so that the spirit shall ever recuperate, reinvigorate, and rejuvenate the body, so long as we desire to use it, so that no part or organ shall weaken, wither, or decay; to be learning ever new sources of amusement for ourselves and others; to make ourselves so full of happiness and use for others that our presence may ever be welcome to them; to be no one's enemy and every one's friend,—that is the destiny of life in those domains of existence where people as real as we are, and much more alive than we are, have learned, and are ever learning, how to get the most of heaven out of life. That is the inevitable destiny of every individual spirit. You cannot escape ultimate happiness and permanent happiness as you grow on and on in this and other existences; and all the pains which you suffer, or have suffered, are as prods and pokes to keep you out of wrong paths,—to make you follow the law. And the more sensitive you grow, the more clearly will you see the law which leads away from *all* pain, and ever toward more happiness, and to a state of mind where it is such an ecstasy to live that all sense of time is lost,—as the sense of time is lost with us when we are deeply interested or amused, or gaze upon a thrilling

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play or spectacle,—so that in the words of the biblical record, "a day shall be as a thousand years, and a thousand years as one day." The Nirvâna of the Hindoos suggests all the possibilities of life coming to our planet,—"Nirvâna" implying that calmness, serenity, and confidence of mind which comes of the absolute certainty that every effort we make, every enterprise we undertake, *must* be successful; and that the happiness which we realise this month is but the stepping-stone to the greater happiness of next. If you felt that the trip of foreign travel which you now long for and wish for was as certain to come as now you are certain that the sun rose this morning; if you knew that you would achieve your own peculiar and individual proficiency and triumph in painting or oratory, or as an actor or sculptor, or in any art, as surely as now you know that you can walk downstairs, you would not of course feel any uneasiness. In all our relatively perfected lives we shall know this, because we shall know for an absolute certainty that when we concentrate our mental force or thought on any plan or pursuit or undertaking, we are setting at work the attractive force of thought-substance to draw to us the means or agencies or forces or individuals to carry out that plan, as certainly as the force of muscle applied to a line draws the ship to its pier. You worry very little now as to your telegram reaching its destination, because, while you know next to nothing as to what electricity is, you do know that when it is applied in a certain way it will carry your message; and you will have the same confidence that when your thought is regulated and directed by a certain method, it will do for you that which you wish. Before men

knew how to use electricity there was as much of it as to-day, and with the same power as to-day; but, so far as our convenience was concerned, it was quite useless as a message-bearer, for lack of knowledge to direct it. The tremendous power of human thought is with us all to-day very much in a similar condition. It is wasted, because we do not know how to concentrate and direct it. It is worse than wasted, because, through ignorance and lifelong habit, we work our mental batteries in the wrong direction, and send from us bolt after bolt of ill-will toward others, or enviousness or snarls or sneers or some form of ugliness, —all this being real element wrongly and ignorantly applied, which may strike and hurt others, and will certainly hurt us.

Here is the corner-stone of all successful effort in this existence or any other. Never in thought acknowledge an impossibility. Never in mind reject what to you may seem the wildest idea with scorn; because, in so doing, you may not know against what you are closing the door. To say that anything is impossible because it *seems* impossible to you, is just so much training in the dangerous habit of calling out "Impossible!" to every new idea. Your mind is then a prison full of doors, barred to all outside, and you are the only inmate. "All things" are possible with God. God works in and through you. To say "Impossible!" as to what you may do or become is a sin. It is denying God's power to work through you. It is denying the power of the Infinite Spirit to do through you far more than what you are now capable of conceiving in mind. To say "Impossible!" is to set up your relatively weak limit of comprehension as

a standard of the universe. It is as audacious as to attempt the measurement of endless space with a yard-stick.

When you say, "Impossible!" and "I can't," you make a present impossibility for yourself. This thought of yours is the greatest hindrance to the possible. It cannot stop it. You will be pushed on, hang back as much as you may. There can be no successful resistance to the eternal and constant betterment of all things, including yourself.

You should say, "It is possible for me to become anything which I admire." You should say, "It is possible for me to become a writer, an orator, an actor, an artist." You have then thrown open the door to your own temple of art within you. So long as you said, "Impossible!" you kept it closed. Your "I can't!" was the iron bolt locking that door against you. Your "I can" is the power shoving back that bolt.

Christ's spirit or thought had power to command the elements, and quiet the storm. Your spirit, as a part of the great whole, has in the germ, and waiting for fruition, the same power. Christ, through power of concentrating the unseen element of His thought, could turn that unseen element into the seen, and materialise food—loaves and fishes. That is a power inherent in every spirit, and every spirit is growing to such power. You see to-day a healthy baby-boy. It cannot lift a pound; but you know that there lies in that feeble child the powers and possibilities which, twenty years hence, may enable it to lift with ease two hundred pounds. So the greater power, the coming spiritual power, can be foretold for us, who

are now relatively babes spiritually. The reason for life's being so unhappy, here in this region of being, is, that as we do not know the law, we go against it and get thereby its pains instead of its pleasures.

This law cannot be entirely learned by us out of the past record or the past experience of any one, no matter to what power they may have attained. Such records or lives may be very useful to us as suggestors. But while there are general principles that apply to all, there are also individual laws that apply to every separate and individualised person. You cannot follow directly in my track to make yourself happier and better, nor can I in yours; because every one of us is made up of a different combination of element, as element has entered into and formed our spirits (our real selves) through the growth and evolution of ages. You must study and find out for yourself what your nature requires to bring it permanent happiness. You are a book for yourself. You must open this book page after page, and chapter after chapter, as they come to you with the experience of each day, each month, each year, and read them. No one else can read them for you as you can for yourself. No one else can think exactly as you think, or feel just as you feel, or be affected just as you are affected by other forces or persons about you; and for this reason no other person can judge what you really need to make your life more complete, more perfect, more happy, so well as yourself.

You must find out for yourself what association is best for you, what food is best for you, what method in any business, any art, any profession brings you the best results. You can be helped very much by con-

ferring with others who are similarly interested. You can be very much helped by those who may have more knowledge than you have of general laws. You can be greatly helped to get force or courage or new ideas to carry out your undertakings, by meeting at regular intervals with earnest, sincere, and honest people who have also some definite purpose to accomplish, and talking yourself out to them, and they to you. But when you accept any man or any woman as an infallible guide or authority, and do exactly as they say, you are off the main track; because then you are making the experiments of another person, formed of a certain combination of elements or chemicals, and the result of that person's experiments, a rule for your own individual combination of element, when your combination may be very different and differently acted on by the elements outside of it.

You have iron and copper and magnesia and phosphorus, and more of other minerals and chemicals. and combination and re-combination of mineral and chemical, in your physical body than earthly science has yet thought of. You have in your spirit or thought the unseen or spiritual correspondence of these minerals still finer and more subtle; and all these are differently combined and in different proportions from any other physical or spiritual body How, then, can any one find out the peculiar action of this your individual combination, save yourself ?

There are certain general laws; but every individual, must apply the general law to him or her self. It is a general law that the wind will propel a ship. But every vessel does not use the air in exactly the same fashion. It is a general law that thought is force, and

can effect, and is constantly effecting, results to others far from our bodies; but the quality of our thought and its power to effect results depend very much on our associations. But for that reason, if yours is the superior thought or power, and I see that through its use you are moving ahead in the world, I should not choose your character of associates or your manner of life. I can try your methods as experiments; but I must remember that they are only experiments. I must avoid that so common error,—the error of slavish copy and idolatry of another.

The Christ of Nazareth once bade certain of his followers not to worship him. "Call me not good," said he. "There is none good save God alone." Christ also said, "I am the way and the life," meaning, as the text interprets itself to me, that as to certain general laws of which he was aware, and by which he also as a spirit was governed, he knew and could give certain information. But he never did assert that his individual life, with all the human infirmity or defect that he had "taken upon him," was to be strictly copied. He did pray to the Infinite Spirit of Good for more strength and deliverance from the SIN OF FEAR, when his spirit quailed at the prospect of his crucifixion; and in so doing, he conceded that he, as a spirit (powerful as he was), needed help as much as any other spirit; and knowing this, he refused to pose himself before his followers as God, or the Infinite, but told them, when they desired to bow before that almighty and never-to-be-comprehended Power—out of which comes every good at the prayer or demand of human mind—to worship God alone,—God, the eternal and unfathomable moving Power of this boundless uni-

verse; the Power that no man has ever seen or ever will see, save as he sees its varying expressions in sun, star, cloud, wind, bird, beast, flower, animal, or in man; or in man as the future angel or archangel; and ascending still to grades of mind and grades of power higher and higher still; but ever and ever looking to the source whence comes their power, and never, never worshipping any one form of such expression, and by so doing making the "creature greater than the Creator."

That power is to-day working on and in and through every man, woman, and child on this planet. Or, to use the biblical expression, it is, "God working in us and through us." We are all parts of the Infinite Power,—a Power ever carrying us up to higher, finer, happier grades of being.

Every man or woman, no matter what may be their manner of life or grade of intellect, is a stronger and better man or woman than ever they were before, despite all seeming contradiction. The desire in human nature, and all forms of nature or of spirit expressed through matter, to be more and more refined is, up to a certain growth of mind, an unconscious desire. The god Desire is at work on the lowest drunkard rolling in the gutter. That man's spirit wants to get out of the gutter. It is at work on the greatest liar, prompting him, if ever so feebly, that the truth is better. It is at work on people you may call despicable and vile. When Christ was asked how often a man should be forgiven any offence, he replied in a manner indicating that there should be no limit to the sum of one man or woman's forgiveness for the defects or immaturity in another. There should be no

limit to the kind and helpful thought we think or put out towards another person who falls often, who is struggling with some unnatural appetite. It is a great evil, often done unconsciously, to say or think of an intemperate man, "Oh, he's gone to the dogs. It's no use doing anything more for him!" When we do this, we put hopeless, discouraging thought out in the air. It meets that person. He or she will feel it; and it is to them an element retarding their progress out of the slough which they are in, just as some person's similar thought has retarded us in our effort to get out of some slough which we were in or are in now,—slough of indecision; slough of despondency; slough of ill-temper; slough of envious, hating thought.

Yet the spirit of man becomes the stronger for all which it struggles against. It becomes the stronger for struggling against your censorious, uncharitable thought, until at last it carries a man or woman to a point where they may in thought say to others, "I would rather have your approbation than your censure. But I am *not* dependent on your approbation or censure, for my most rigid judge and surest punishment for all the evil I do comes off my own mind,—the god or goddess in myself from whose judgment, from whose displeasure, there is no escaping." Yet as the spirit grows clearer and clearer in sight, so does that judge in ourselves become more and more merciful for its own errors; for it knows that, in a sense, as we refine from cruder to finer expression, there must be just so much evil to be contended against, fought against, and finally and inevitably overcome. Every man and woman is predestined to a certain amount of defect, until the spirit overcomes such defect; and overcome it must,

for it is the nature of spirit to struggle against defect. It is the one thing impossible for man to take this quality out of his own spirit,—the quality of ever rising toward more power and happiness.

If you make this an excuse to sin, or commit excess, or lie, or steal, or murder, and say, "I can't help it; I'm predestined to it," you will be punished all the same, not possibly by man's law, but by natural or divine law which has its own punishments for every possible sin,—for murder or lust, lying or stealing, evil-thinking or gluttony; and these punishments are being constantly inflicted, and to-day thousands and thousands are suffering for the sins they commit in ignorance of the law of life; and the pain of such punishment has grown so great, and bears so heavily on so many, that there is now a greater desire than ever to know more of these laws; and for that very reason is this desire being met and these questions are being answered; for it is an inevitable law of Nature that what the human mind demands, that in time it gets; and the greater the number of minds so demanding, the sooner is the demand met and the questions are answered. Steam but a few years ago relatively met the demand of human mind for greater speed in travel. Electricity met a demand for greater speed in sending intelligence from man to man. These are but as straws pointing to the discovery and use of greater powers, not only in elements outside of man but in the unseen elements which make man and woman; in the elements unseen which make you and me.

Henceforth our race will commence to be lifted out of evil or cruder forms of expression, not by fear of the punishments coming through violation of the law; but

they will be led to the wiser course through love of the delight which comes of following the law as we discover it for ourselves. You eat moderately, because experience has taught that the greater pleasure comes of moderation. You are gentle, kind, and considerate to your friend, not that you have constantly before your mind the fear of losing that friend if you are not kind and considerate, but because it pleases you and you love the doing of kind acts. Human law, and even divine law as interpreted by human understanding, have ever been saying in the past, "You must not do this or that, or you'll feel the rod." God has been pictured as a stern, merciless, avenging deity. The burden of the preacher's song has been Penalty and Punishment! Punishment and Penalty! Humanity is to forget all about penalty and punishment, because it is to be won over, and tempted to greater goodness, to purity and refinement, by the ever-increasing pleasures brought us as we refine. The warning of penalty was necessary when humanity was cruder. It could only be reached by the rod. The race was blind, and as a necessity of its condition it had to be kept somewhere near the right path by a succession of painful prods and pokes with the sharp goad of penalty. But when we begin to see clearer, as now the more quickened and sensitive of our race do begin to see, we need no rod, any more than you need a man with a club to prevail on you to go to a feast.

"FAITH is the *substance* of things hoped for." If you keep in your mind an image, or imagination, of yourself in perfect health, and full of strength and activity, you keep the forces working to make you so. You are constructing out of the unseen substance of thought a spiritual self (the healthy self hoped for), and this spiritual self will in time rule the material body and make it like unto itself. If your stomach is weak, refuse in imagination to see it a weak stomach: see it only a strong stomach. If your lungs are weak, see in your mind's eye your lungs as strong. If your body is weak and sluggish, see yourself in imagination as you were when a boy or girl, when your limbs were full of activity and you took delight in scrambling over fences and climbing trees. You are then putting out the "substance" of the thing or condition of body "hoped for." As you continue to see yourself thus, the gradual change in your physical condition for the better will increase your faith that this law is a truth. Keep to this thought of yourself as strong, active, and vigorous, week after week, month after month, year after year, and you fix yourself more firmly in mind as free from all disease. It will be a confirmed habit, or, as we say, "second nature," for you so to imagine yourself.

What you think or hold most in mind or imagination, that you have most faith in. If you imagine a

bugbear, much of the time you will make a reality of such imagining. The "confirmed invalid" sees himself in his "mind's eye" only as sick. He puts out, or imagines, the wrong image, or imagination. He is unconsciously working the same law. The invalid who always sees himself as sick is in reality constructing a sick body. You can make a weak stomach for yourself by always in imagination seeing your stomach as weak. The great trouble and error of to-day is, that, so soon as any organ is a little overtaxed or strained, its possessor is apt to think of it only as weakened and diseased and in thought dwells only on such weakness: in this, unfortunately, he is too often assisted by others. As all thought put out is substance, the result is, that there is by such means made for him, first, spiritually, a stomach, lungs, kidneys, or other organ, more imperfect; and this imperfection is embodied and expressed in the material lungs, stomach, kidneys, or other organ.

It cannot be said too often, that all material things are the outgrowth or product of spiritual or unseen forces. Whatever you think of is *made at once* in unseen substance. So soon as made, it commences at once to attract its like order of substance to itself: so, no matter how weak you are, when in mind you see your body active, strong, and vigorous, you have really made the spiritual body so. That spiritual body is drawing, then, the elements of health and strength to itself. Always in mind see yourself well when your body is sick. This is a simple process, but it involves a wonderful and wonder-working law. When in mind you see yourself diseased, though your body may be so, you are working this law the wrong way.

The imagining of a fresh, sound, vigorous body, is in actual substance, though unseen, a fresh, sound, healthy, and vigorous body. It is a spiritual reality. The material body must grow to be like the spiritual reality. If your body is weak, do not see it in your mind's eye as weak. See yourself full of life and playful vigour. Don't see yourself as an invalid propped up in a chair, or confined to the house, though for the time being your body is in such conditions. You are healing yourself when you see yourself running foot-races. You are keeping yourself an invalid when you see yourself ever as one. Don't expect or fear either sickness or pain for to-morrow, no matter what sickness or pain you have to-day. Expect nothing but health and strength. In other words, let health, strength, and vigour be your day-dream. The desirable condition of mind is better expressed by the word "dream" than by the terms "hoping" or "expecting."

"Dreamers" do far more than the world realises. The "day-dream" of a person who may sit for an hour almost unconscious of what is going on directly around him, is a force working out results in the unseen and mighty kingdom of thought, concerning which we know so little. Only at present, he or she whose thought is so disengaged from the body as to make them for the time quite unconscious of its existence, having no knowledge of the power they are using, no belief that it is doing something, have consequently no faith in it; and without faith, most of the result must be lost to them.

If you know nothing of gold-mining, of the formations in which gold is found, or of the methods for

extracting it from the soil, you may dig in rich gold, bearing earth for months and cart it off to fill in sunken lots. With no knowledge of the treasure in your soil, you have no faith in it. We are, as regards our mental or spiritual powers, in an analogous condition. Yet every imagining is an unseen reality; and the longer and more firmly it is held to, the more of a reality does it make itself in things which can be seen, felt, and touched by the physical senses. Dream, then, as much as you can by day of health and vigour. The more you so dream of them by day, the more likely is your thought to enter the same vigorous domain at night and so recuperate you all the quicker. But if you dream by day of sickness or weakness, your thought at night will be the more apt to connect itself with the current of sick, weak, diseased thought, and you are, on waking, the worse for it. Ignorantly you may store gunpowder in your cellar, thinking it some harmless material. A spark may then destroy your house and your body. In an analogous manner mankind are now constantly bringing pain and evil on themselves through an unwise or ignorant use of their mental forces. As we most think, imagine, or dream, can we store up gold or gunpowder. A day-dream, or reverie, is an outflow of force working results. The more abstracted the reverie, the greater is the force working separate and apart from the instrument, the body. When for a time you can forget, or lose consciousness of, your physical self and immediate surroundings, you are working your spiritual or thought-power possibly a hundred or a thousand miles away. All occult power, so called, all the miracle power of biblical record, was wrought by this method.

If thought can be concentrated in sufficient volume on an image in mind, it can produce instantly that image in visible substance. This is the only secret of magic. Magic infers the instantaneous production of the visible by such concentration.

The power of Christ's thought concentrated on an imagining, or mental picture, could produce that imagining in visible substance, as he did the loaves and fishes. All minds have these powers and possibilities in embryo.

Faith is indeed as the "grain of mustard-seed" to which, as to growth, it is compared in the New Testament. But it can grow for evil as well as good, and, if for evil, may become a tree in which every foul bird of evil omen will come and build its nest. Your evil or gloomy imagining is faith in that evil. Your fear of a disease is faith in the perpetuity and increase of such disease. You have a slight derangement of stomach or kidney or other organ. So, having it for one day or a few days, you begin to expect it. You think of it only as an unhealthy organ. You never in mind see it as a sound organ. You may be then told that it is in a dangerous condition. You have a name possibly given to the ailment which is suggestive of great suffering, debility, and ultimate death. All this is help to faith in evil. The force of other minds may be added to yours, which increases that faith. Friends and relatives may be anxious on your account, and fearful, and continually reminding you how careful you should be. Everything tends to make you see yourself sick, weak, and enfeebled. You have not in your own mind an imagining of the part affected as sound or healthy. None send you their thought, or imagining, as vigorous and healthy.

The spiritual thought-constructions sent you are all in the opposite direction. The spiritual force sent you is really all for evil. If your friend says that he "hopes you may get well," he says it with an accent and expression which means that he fears you may not. And so your faith in an evil is constantly increased. You always get the "substance" of the thing feared or expected as well as hoped for. In this case you get the substance of evil. You get more disease, more weakness, by the same law, or force, which can, otherwise directed, bring you health. You are taught to have more faith, or belief, in sickness than in health. "According to thy faith," says the biblical record, "shall it be given thee"; and accordingly you have given you sickness, because you have most faith in sickness.

Nature never really grows old as we understand that term. She is ever casting off her worn-out physical envelopes, or forms of expression. We say that the tree decays. But do we not see the new tree springing from the rotten stump of the old one? That is the same tree. In other words, it is the spirit, or force, of the tree which we called old, materialising a new form of expression. That process has been going on through countless ages. That species of tree was far coarser than now in some far-off past. It has, through its successive regrowths, been growing finer and finer, and is to grow finer still.

In all animal and other organised life, we find periods of repair and recuperation preparatory to a certain newness of life, and renewal of organisation, as when the crab or lobster casts its shell, the snake its skin, the bird its old plumage in the moulting-season, or as the animal sheds its fur. In all these organisations other

changes go on, which we do not see. During these periods, the bird, animal, and fish are weak and inactive. Nature demands rest during this reconstruction. Such reconstruction is going on internally in the organisation as well as without.

All natural law, as seen in the lower forms of organisation, extends to the higher. This same law extends to mankind. There come temporary periods in every person's life, when all the activities, forces, organs, and functions are more sluggish. We are then undergoing our moulting process. Nature is laying us up for repairs. If we obeyed her demands, we should come forth in a few weeks or months with a renewed life and a renewed body. All that Nature asks of us is that we give mind and body the rest which they call for while in the repair-shop.

We speak of people of "middle age" as having reached their greatest amount of power and activity. After this period, "it is inferred as the law of Nature," that we decline gradually into "the sere and yellow leaf." This faith in "old age" and weakness, by the same spiritual law, makes old age and weakness.

The "turn" at middle age, or a little after, means that the physical body you have been using is giving birth to a new one; in other words, the old is being reformed and giving place to the new. During such process of re-formation, a great deal of rest is required. Your real, invisible, spiritual self is busy at work in the process of reconstruction. You should be no more overtaxed at this period than you were when an infant, or during childhood.

We do not grant this rest. We force the exhausted organisation to work when it is unfit for work. We

mistake our season for moulting, and consequent temporary weakness, for some form of disease. We then fix in our minds, through faith in evil, the idea of disease; so we construct a disease for ourselves. While Nature is trying to give us a new birth, rejuvenate us, and make us stronger, we defeat her purpose and make ourselves weaker.

In the vast majority of cases, people cannot give themselves the rest which Nature calls for. They must work on and on, from day to day, from year to year, to "make a living." That makes no difference as to the result. Nature's laws have no regard for man's systems. So, fagged-out and ignorantly disobedient, humanity fags on, and thousands "make a living," and toil and suffer and wear out, and die in misery on respectable beds of sickness.

In some cases habit is so strong that people cannot stop their work, or peculiar line of activity. They have no idea or capacity for resting spirit or body. They are miserable unless at work, and yet, through growing weakness, unhappy while at work,—like so many "housewives," always complaining of being worked to death, yet unhappy if not at work.

Could these people once have mind and body brought into a condition approaching that of real rest, they would possibly be alarmed and fear their powers were failing. They might for a time become sluggish, inert, and relatively inactive. That would be only because the strain being off mind and body, the spiritual power would be using its force to recuperate and build anew. But you cannot work force in the outer, or physical, system and the interior, or spiritual, system at the same time. While one is at work, the other must stop.

Nature's great source of recuperation is rest. The land lying "fallow" gathers new force for growing grain. The mother whose mind and body are least taxed during gestation, gives birth to the healthiest child. The broken bone requires rest while being knit together.

By rest, we mean rest of mind as well as body. Mental rest is as necessary as physical rest. Thousands of our race have no conception of mental rest, or a mind at ease. With them, worry, fret, uneasiness, and anxiety about something, form a fixed habit. Rich or poor, it makes little difference. All this leads to exhaustion, decay, and disease. All this comes because men and women cannot as yet believe that they, as parts of God, or the Infinite Spirit, have spiritual power, which, if cultivated and trusted to, will supply all their needs, grant them perfect health, and give them delights which they do not now dream of. Man shall know the day in which he can cry, "I will do thus or so," and persist in that attitude of mind, that the thing he wills is being done,—that unseen forces are accomplishing the undertaking while his body sleeps, or, while awake, he is re-creating himself.

What we now call "death," is only the falling away from the spirit of the old body, before it has the power to put on the new one. Through ignorance and violation of spiritual law, our race has not yet given the spirit this opportunity. You cannot die. It is only your body that dies. You had a body in an existence previous to this. That died as others died before it. Your real life is the life of your mind, or spirit. You are not always to suffer the death of the body as in the past. A period is to come when your

spirit will have so far matured its powers, that it can clothe itself gradually with a new physical body as the old wears away. Paul inferred this possibility when he said, "The last great enemy which shall be destroyed is death."

When this law is known and followed, there will be results which would now be called miracles. Spirits (by which name we term all using, and in possession of, physical bodies) will have bodies for use on this stratum of life so long as they desire to use them; and such bodies, being more perfect and symmetrical, will, as more perfect instruments, be better adapted to express such spirit's ever-growing powers. Your real self never loses any power. It is only because of the giving out of the machine, the body, that the spirit is unable to express that power, even as the most skilful carpenter can do little with a dull or broken saw.

MENTAL MEDICINE

THE first step toward either preventing or curing any form of disease is to get out of your mind the belief and error that your mental force is growing less or can grow less. That is impossible. It may seem to grow less because of the severity of your trials and afflictions. Bodies may go to waste, but the unseen Force or Mind using those bodies never wastes or decreases. It may not be able to act on the body. It may, through ignorance and lack of training in mental control, be scattered as it is scattered in thousands of cases where people's thoughts are drifting all about with no power to fix those thoughts on that power or any one thing for ten minutes. But the scatterbrain's power or thought is all fastened to and radiates from a centre. Only, he or she lacks power to call it to that centre. The source of all strength lies in power of massing your thought or force entirely on one thing.

The truth that you are a growing mind or Force and MUST be an ever-growing Force, and that this Force can be self-applied to strengthen the body, can never leave you. The presentation of this idea to you is for you a great spiritual power. It may at times be entombed and seemingly forgotten. You may at times waver and doubt and get discouraged. Yet this truth will always come up again and assert

itself, and reassert itself with greater and greater power, and finally proofs will come with great assertion and reassertion—proofs at first small but ever growing more convincing and ever increasing in number and importance—proofs, as you find your maladies and weakness by degrees improving—proof, as you find that you do not take colds as readily as in years gone by.

The next step is to realise that the mind is the seat of all disease—that whatever thought is painful to the mind is a pain and cause of weakness to the body. If you are frightened, your body feels the fright and is made weak. If you are angered, your body shakes with that emotion. If you are in suspense or are hopeless or discouraged, the muscles do not feel or act as when you are bright or hopeful. Now you may for years have had fear or anger or suspense or discouragement acting on your body and it has weakened the body by degrees, and that weakness has affected some organ—eye, ear, stomach, lung, liver.

Resist IN MIND all that gives you pain or discomfort. Don't say in thought, "It's too hot," or "It's too cold, I can't bear it." When you say that, in thought you surrender to the elements and their power over you, and the pain they will bring your body is greater than ever.

Say in your silent thought, "It is true my body shrinks from this cold or this pain. But in my mind I will not shrink. I oppose the force that brings pain to my body. I defy it."

You are then ever building up a power to resist the effect of the elements on your body. Every moment

that you so in mind oppose heat or cold, or any pain or inconvenience whatsoever, is so much clear gain. Every thought which you so put out is as real a resisting power as lies in the muscles of your arm to hold at bay a savage dog. Every such thought is an additional stone in the structure you are building up to protect yourself against evil.

Oppose then in thought the Devil in any form and he will flee from you. The Devil is in whatever tries to master you. If you do not so resist, he WILL temporarily MASTER you. You will never find a climate to suit you. It will always be too hot or too cold, or too something. You will find without such opposition the close, stuffy, overheated room still more uncomfortable. You will be borne down and overpowered by smells, by sights, by atmospheres.

It is by no means here implied that you must remain where surroundings or elements are unpleasant any longer than is necessary. It is not implied that you should martyrise or torture yourself simply for the sake of enduring. It is not implied that you should FORCE yourself on what is unpleasant to mind or body. It is only implied that you should aim to master what is unpleasant and so prevent its mastering you. There is no good gained by self-inflicted torture of any kind. That is often the mistake of the ascetic who deprives himself of all pleasures—of the hermit, who would make a merit of complete solitude—of the Hindoo, who gashes his flesh with knives or swings impaled on hooks. This is simply resistance carried too far. Because one can endure is no reason why they should endure, when endurance is no longer necessary. That is expending strength

which might be used to far more profit in other directions. The ascetic in any form is as much enslaved by the idea of deeming pleasure a sin as the devotee of any single appetite is enslaved by that appetite. Self-conquest means simply self-control. It is right that the body, as the instrument of the spirit, should administer any form of pleasure which does not injure the spirit. It is not profitable that the body, as the instrument, should be able to ENFORCE any demand upon the spirit. The spirit is only safe when it can control and enforce its demands upon the body at any time, at any place, and at any height of physical pleasure. The spirit is free ONLY when it can do this.

You may fear an event or an individual, and if you do not in mind resist that fear, it will in some way wear the body. You may in mind resist it for days and feel no change. Yet be sure that persistent attitude or attempt to bring courage kept up in your darkest, most depressing moments, when you seem to have no heart to meet anything, and it is hard to assert yourself even against the impertinence of a child—be sure that at last it will bring strength—a mood of mind will come in which you may see the thing which you fear in a new light; you may see how needless was your fear, how much imagination magnified it, or you may see how puny are your opponents, and when in mind you feel above them, you are above them and must conquer them. You war in these states of timidity and depression far more with the unseen than the seen. You have working on your mind the Powers of Darkness, or, in other words, mischievous, annoying intelligences of the unseen side of

life, who desire to defeat your purpose, who play upon some over sensitive chord, and so contrive to make a difficulty where none exists. Why are they allowed to do this? Because you must grow a force sufficient to overcome them. You cannot always be protected or you would have no force of your own. When, through a prolonged struggle with some depressed or timid state of mind, force and strength at last comes to you, that force and strength is all your own. It can never leave you.

If your mind is in disorder, if you are thinking or trying to think at once of half-a-dozen things which you want to do—if you don't know what to take hold of first, and try to take hold of half-a-dozen things first, then your room will be in disorder, your desk and papers in disorder, and, if this is a prevailing mood of mind, your body will also suffer from some form of disorder, because the Force that does literally bind your body together is scattered. You are a bundle of sticks untied.

You can commence to tie them by setting in order a square inch or a square foot of your room or your desk—a corner of the room.

Don't try to do too much at once. Don't look at all that there is to do. If you do, it will give you that feeling of disgust for it all, weariness of it all, that is really a sickness of the mind and surely leads to sickness of body. If your eyes get a little weak, don't run immediately for spectacles. Let the eyes rest a few months. No organ of the body is so strained as is the eye in the endeavour to read our fine print. The printer's limit for eye-power is just as much as it can make out to see without spectacles.

That is on the same basis as if you were given a load to carry which taxed the utmost power of your muscles to lift.

Make up your mind firmly that your eyesight must be as good as ever it was. In taking immediately to spectacles thousands unconsciously make up their minds that because the natural sight has failed, it has failed for the remainder of their life. When you take to glasses, you take to crutches for the eye. Then, of course, you use eye-crutches for the rest of your life. You do not reason or act in this way with a strained leg or foot. If you do seek the help of a crutch or cane, you are continually in mind wishing to do without that cane and trying from time to time to walk without crutch or cane.

The eye can be made weak by some weakness of the body, and this weakness of the body has been caused by some kind of trouble of the mind—either grief or worry or anxiety—about something, for all these states of mind exhaust the force of the body.

Rest enables an overtaxed stomach to recuperate itself. Rest enables an overtaxed muscle or limb to become as strong as ever. Why should not rest restore an overtaxed eye? It is the same unseen force that gives strength to all the body's organs. You do not rest the eye in wearing glasses. You do over stimulate it, through putting on an artificial lens for concentrating the light to make you see, which the natural lens has failed to do. It is an artificial stimulation for that organ as much as is the alcoholic artificial stimulation for the stomach, to give it a temporary tone or get up an appetite, and you train your eye to lean and depend on the artificial stimula-

tion. Of course, if you must read fine print and in all shades of light, and your business compels you to, you must have the artificial aids, the glasses. But your necessities make no difference as to the result. A man can ruin his health as quickly in earning an honest support for his family as he can by imprudent exposure to damp air in highway robbery. The Law of Health is not even a respecter of motive, and if you dash into a burning house to rescue a family, you may be as badly burned as the robber who dashes in with you for plunder.

If you have a slight deafness, keep your thought always against deafness. Can your mind, you ask, throw out an obstruction in the ear, an accumulation of the secretion peculiar to the ear? Your force or spirit throws off in time the outer covering or scab of a sore. It throws off continually the dead outer skin. When the mind can no longer use the body, or the body, as we say, dies, there is no longer such casting off of dead matter from different portions and organs. Any sore that grows is because of lack of power or life in the body to bring to it life-element or power. If you are educated to think a disease must increase, it will increase, because then your mind is working its force not to help its body but to encourage the idea that the body is falling to pieces. Your mind then feeds the disease.

More disease comes of lack of rest than any other cause. Rest means rest for your mind as well as body. Whatever rests the mind rests the body. One means of rest comes of deep breathing, or taking long breaths with a second's interval between the inhaling and expelling of the breath. The Cornish miner practises

this when at each blow with the sledge hammer, he makes the ejaculation "Hah!" The sailor practises this when hauling or hoisting he utters a certain ejaculation at the point where he has inflated his lungs to the greatest possible extent, and then pauses a second before expelling it with an exclamation. All working with him time their lung exercise in accord with the leader. The pause between the inhaling and expelling the breath when you are doing no physical work at all, rests the mind, because its tendency is to bring your thoughts to a focus or gather them to one centre, and this if only for a second, when continued for a number of seconds, brings your thoughts, your real self, more and more together.

The other and material benefit of occasional deep and measured or reposeful breathing is that it brings more air into the lungs. Air is food as well as grain. You increase the capacity of the lungs to take in this food and you create a better habit of breathing.

You are now suffering all manner of evil in unseen element, singly and alone. You are awakened to the truth that the action or attitude or state of your mind can benefit your health. But you can receive great help from other minds acting co-operatively, at the same time and in the same place. If one mind can send in thought-element a force to drive some form of disease from a person's body, ten minds in unison can send a far greater force. These ten minds in concentrated silent force are as one mind or a unit, acting together on the patient.

You benefit your friend very much when you talk him over with another or others and wish him well and keep his good qualities in the foreground and his

defects in the background. You then, out of your minds, send him a current of element as real as a current of electricity which affects his body beneficially and makes his brain the clearer to see his own faults.

In the future, and possibly the very near future, when your friend is dangerously sick or afflicted with some painful lingering malady, you will, with a few others, having sufficient Faith and apprehension of this Law, meet together in some quiet room where the sun enters with the fresh force which it sends to this planet in the morning, clad in your newest and freshest garments, and there, for an hour, you will either send your best thought in silence to that person, or if moved speak of him, or if any among you have the gift of song, you may in that way express sentiment and good-will for him and be sure you will come to know that in this way you generate and send a power, a constructive power and element, to help that person. If practitioners or people are immediately about them, under whose care and influence they are and whose methods are different from yours, you will not in spoken or unspoken thought antagonise them. You will send only the thought and earnest desire that all having nearest access to the patient may have their minds cleared as much as possible as to the right course to pursue, and you are in this peaceful co-operative attitude of mind sending the strongest of all the forces to the patient and those about him, for you have put yourself in the line of action with that High and Divine and powerful realm, and current of thought and intelligence, which produces the most power.

It will be known in the near Future, by the wiser

of the race, that there is no gain in fighting for the Truth. Blows can in thought be sent in the air and they can do bodies harm. But when you have harmed a body by a blow, either of muscle or a blow from a silent antagonistic thought, what have you done to change the state of the person's mind whose body you may have destroyed? Nothing. If people's methods seem to you wrong and stupid, there is no gain but only harm in abusing the people or their methods. You bring on yourself in so doing the counter current of hate and antagonism. Prove the wrong by showing a better way.

If I have a better house than yours, I do not prevail on you to copy my house by abusing you for building such a house, or abusing your house. It's better to invite you to come into my house, look at it, and if you can see its superiority over your own, you may copy it, and if you can't see such superiority, no further effort of mine can make you see until your eyes are wider opened.

Fatness comes through lack of Force to throw off an over-secretion, on the same basis as there may not be enough Force to throw off the callous skin which Nature puts on to protect the foot from the friction of a tight shoe. But the callous skin may become as great a burthen or annoyance as an excrescence, as the wearing leather it is meant to protect against, and your spirit or force may not be strong enough to throw it off. This causes the corn, which, as a remedy provided by Nature, becomes at last a source of more pain to the very part which it is intended to protect. A corn is a scab which your spirit has not force enough to throw off. If you cut this abnormal growth, you

only stimulate it to grow again, exactly as you stimulate the fruit tree to grow by trimming it of superfluous branches. You concentrate on the trimming process, whether in the tree or the corn, more of what force there is to renew branch or corn.

Of course you can reduce fat by reducing the amount of food. But the permanent cure comes of calling for force and exercising that mental force to throw off the cumbrous secretion and bring you into symmetrical proportion. If you simply desire to get rid of fat and care little for symmetry of proportion so that you are rid of a burthen, you will not get rid of it so rapidly, because your desire is not based on the highest motive, and the higher the motive the greater is the thought-power brought to act on you. The higher and more powerful motive in this case is the innate love of physical symmetry as an outward expression of your mental conditions or Spiritual Symmetry. If you reduce fat by a mere course of starvation, with little or no call for adding force to your spirit, not only to keep it down but bring you into symmetry, you effect but a temporary relief, as when you cut the corn, and your life will be a continual course of semi-starvation and painful denial to keep the fat down, as was that of Lord Byron, whose existence was one continued series of alternations betwixt leanness and fatness through fasting and excess, because his desire for personal symmetry was based on a relatively low motive. As a material means to bring the body into proportion, dieting is useful. But no person throws off the cumbrous load permanently unless there is a strong spiritual aspiration, and many people's aspirations are stronger than they realise themselves.

During the youth of the body your spirit acts with most force on that body. So wounds heal quickly and all dead useless matter is more quickly thrown off. The body, like a vegetable, has a growth and life of its own, apart from your spirit or mind. But it is a limited life—it has its growing, material youth like a tree—its physical maturity or ripeness like a tree, and then its decay like a tree, because your spirit has not grown to sufficient power, when your body's maturity is reached, to call ever for power to replenish that body with living unseen element. You have not even known that this was a possibility. The proofs of this possibility are that men of active fertile minds and strong wills do unconsciously, in their desire and determination to live as long as possible, call such power to themselves, and such men do live longer than the average lives. If they so live as long as they do, why should not human life be longer when this Law is recognised, and consciously and more intelligently exercised?

Magic implies results obtained without the use of physical agencies. Did we see more clearly, we should find that all things done in the physical world are done through this power. Men and women, having the stronger element of thought, move other men and women, of lower and less powerful thought, to their will. It is a power which no person can give or really teach another. It must be grown to by the individual even as in the physical world the infant grows to the strength of maturity. True, one person may, as to this power, give another some suggestions and some little knowledge regarding its use. But if your knowledge in this respect is based and depends on what you

may have received from others, then you have not struck the main source. That lies entirely in yourself. It needs but the persistent desire of two things.

First, to be in the path of exact Right and Justice to all, *including yourself.*

Second, to be able to believe in the Supreme Power as a reality from which you can by simple but imperative demand draw ever more and more of power (new ideas) to you and add it to you.

The sum and substance of all that we have put out in this book is based on these two truths.

"Magic" is an intelligent use of the thought-forces belonging to us and about us, exactly as the element of electricity, not long since quite unknown, is to-day utilised for many practical purposes.

Thought can be accumulated and stored by the individual or a group of individuals. Its quality and power can be continually increased by the individual or a group of individuals. Its power to bring material things to pass depends upon its quality. The quality of one person's thought may be far finer and more powerful than that of another, and in proportion to such quality will be his or her power to control everything in the material world. The quality and power of a person's thought can be adulterated and weakened by mingling it with that of an inferior mind. The power of the thought of the Christ of Nazareth, and of others before his time, enabled him and them to perform seeming miracles. These "miracles" were simply results obtained through knowledge, knowing how to use this fine element. Such use and knowledge come as much within the domain of "science" as the knowledge of the use of steam or electricity.

This knowledge is open, not to all, but to those who can receive it. It is open to all who will not set their minds stubbornly against new ideas. Those who are so stubborn cannot be blamed. Their minds, in their present condition, cannot at once be changed to receive new ideas.

There can be no secrets to such as can receive. Nor can any secrets regarding this science be kept from such as are open to the truth. As you grow in spiritual knowledge new methods will be constantly opening to you to increase the power of your thought, to prevent its escape, to prevent adulteration, and to use your power to the best advantage, first, for your highest good, and next, that of others.

FAITH; OR, BEING LED OF THE SPIRIT

FAITH is an element which enters into every successful business. When it is more highly developed, as with all persons who gain great successes, it means a certain power to see clearly in the mind what the greater mass of people may not be able to see.

It is a self-prophesying quality or power, and in every successful enterprise or business which has involved new methods, its projector has prophesied to himself his success, because the superior quality and clearness of his thought made him able to see the merit, possibility, and success of his enterprise, business, or invention clearer than most other people could see it.

Faith is spiritual knowledge. It is knowledge entirely different from that gained from books or from any ordinary process of education. It is that knowledge which the spirit gains as it goes out and lives in its own invisible world of element. It is not merely knowledge. It is an acting and immediate power of moving events and persons.

We have senses, for the most part in embryo, far finer, more powerful, and farther reaching than our physical senses of touch, taste, sight, smell, and hearing. The physical senses are very limited in their range. Our physical eyesight extends but for a few miles. But there is a spiritual sight which is infinitely

more powerful. It is not obstructed by walls or by any material substance.

This and the other spiritual senses make your higher mind or superior thought. Every effort of genius on any field comes of the working of these finer senses.

Some term them the "inner senses." It would be more appropriate to call them the outer senses, for they go out from the body and act at great distances from the body.

The spiritual realm of life is infinitely larger than that seen and felt of the physical senses. There is no "empty space." An active, working, live world of things, of people, of everything we can conceive, though unseen by us, lies at our doors. We live and move in it unconscious of its existence, because our physical senses have no power to see or feel it.

But our spiritual senses can, if exercised, feel and know more and more of this world with which we are so wonderfully mingled.

Our spiritual senses, when developed, will see a thousand-fold more of the properties, not of "matter," but of the spirit or force which lies behind all forms of matter, shapes them, builds them, and disintegrates or takes them to pieces; and when they are more developed a thousand-fold more will be known of the healing and aiding properties in herbs and vegetation. They will instruct us also in the aids to our spirits coming of physical surroundings, modes of living, and associations.

We see spiritual knowledge in the animal and bird. Some call it intuition, others instinct. For us, bird and animal and insect possess a certain degree of mind or spirit. That same quality of intuition tells it when to migrate to colder or warmer regions, what course

of flight to take, how to build its nest and guard its young.

We hold that mind extends to all forms both of what we call animate matter and inanimate matter. We see then a spirit in the bird and animal. If there is a spirit, there must also be some degree of spiritual power accompanying it, and also of faith, for faith is the trust and use of the spiritual senses, and bird, animal, and insect, in their range of being, trust and use these senses far more than we.

The physical body and its physical senses serve as a necessary rough envelope or covering to our spirits. They are also a protection to the spiritual or finer senses until they have grown to a certain strength or development and in all stages of our existence an ever-refining and relatively material body is necessary as such protection to the ever-refining spiritual senses. Therefore the more perfected individual lives of the future must always retain an ever-refining material body as a necessity, indispensable to the symmetrical rounding out of our spiritual powers.

Faith is a wisdom and a force in Nature far above those based on human reason or material knowledge. It is a force which in acting on us may cause us to do things seemingly inconsistent and imprudent, yet when, in the course of years, the whole is summed up we may find that we have been led to better results than could otherwise have been gained.

In such cases we have been "led of the spirit," or, in other words, we have obeyed the promptings of the spiritual senses instead of conforming to that rule of life which is governed entirely by the physical senses.

There was a boy whose parents had designed for him

the education and schooling of the college. He refused it. He disliked the school. He was cast adrift at an early age and obliged to look out for himself. He followed his impulses. He served in one occupation after another for a time; got discharged or left in disgust; engaged in another with similar result; and so went on for several years in what seemed a shiftless, vacillating course of life. Yet this earlier life of change and apparent indecision led him at last into the occupation which he had capacity and liking for, and in which he made his mark.

This boy we hold as having, in such life, been "led of the spirit." That implies for him the possession of another and a higher mind or set of mental faculties, distinct from the lower senses. Such higher mind belongs to all of us. In the boy's case it would not let him stay where he did not belong. It prompted him to leave this situation or that calling. It impelled him to leave positions which, if held, would have given him a life-long maintenance. It made him half learn a trade and give it up in disgust. In the world's estimation it made him seem shiftless, vacillating, undecided and infirm of purpose or resolution.

But his higher self or spirit was all this time leading that boy through such changes in order to plant him in the right spot. It knew better than he or any about him where he belonged. It snatched him from this or that place before he became crusted over with the barnacles of that material thought which argues that there are no paths for men and women to tread save such as have been trodden before. The Infinite Force has innumerable new paths and plans for men and women, few of which are now known, and you, as one

of those men and women, have also your peculiar path and plan into which you must be led of your own spirit and not of any other person's advice or suggestion.

It led the boy to a position of influence and prominence, but it did not lead him to the highest, for worldly success tempts people to reject the higher impulse or prompting which, if obeyed, would carry them farther on and to ever greater results.

Many founders of great fortunes in this country commenced as boys or young men cast adrift and obliged to plan and do for themselves. In their scope and aim of life we find them "led of the spirit." Had they been carefully brought up, cared for by their parents, carefully educated, and on coming of age been placed in positions through the aid of others, their own spiritual power would have been checked; they would have absorbed a load of the old conventional thought about them; their originality of plan and method in business would have been far less likely to have developed itself; and they would not have been so much led of their own spirit into the new path which it had destined for them, years before they realised it in material things.

Men like these were not afraid of taking great risks and responsibilities, because, as led of their individual spirits, they had a certain belief and trust in their ventures. That belief and trust came of their higher mind or self which, with its spiritual senses unknown to them, went out and felt and saw the possibilities in their projects, and then returning to the material mind, brought it that certain force and inspiration which goes by the name of courage and confidence. It was an unconscious trust in that force or inspiration so brought them that caused them to succeed—so far as they did

succeed. But you will remember that what the world now calls success in life is relatively a very poor success, as compared with the more perfectly developed lives and successes to be gained in the future, when people are not to lose their bodies so soon after "making their fortunes."

There are men "led of the spirit" who, by a certain amount of faith, attain to great success in making money. But beyond this their faith fails. In other words, it becomes fixed on money or high worldly position as the great aims of existence. Their faith stopping at this point, they become blind to other and greater possibilities for them. They become afraid to alter their method of life to any extent, for fear they cannot so rapidly gain money or fame, or blind prejudice and unbelief keep them in one rut of life.

With such limitation of faith in their other powers, with no demand of the Supreme to be led to the greatest happiness, they may gain the whole world and lose their souls. Or, in other words, they gain money and fame, and lose, first, the power to enjoy what it can bring them, and next lose their bodies.

In saying that your faith can be continually increased by prayer or demand, we mean that by constant demand of the Supreme Power you will continually receive clearer and more powerful thought; that your spiritual and more powerful senses will come more and more into practical use; that you will believe more and more in their reality and use until at last you will depend on them as implicitly as now you depend on your physical eye in going downstairs.

You will not "try to believe." That is not believing at all. You do not try to believe that a tree is a tree.

You know that it is a tree. We need to believe with just as much certainty in the spiritual parts and uses of our being. So we shall in time. Then "Faith is swallowed up in victory."

The mood of demand or prayer will become habitual, and we shall be in it whether we are conscious of being so or not,—just as your mind now may be in mood habitually joyous and cheerful, or gloomy and looking at the dark side of things, whether you know such is your mood or not.

Paul says, "Faith is the *substance* of things hoped for." We interpret this as meaning that faith is literal element, or that quality of thought which, as received, attains at last to such wonderful and unexplainable power as actually to make and bring to the person who receives it the things "hoped for," be those things houses, lands, and possessions, or powers greater than as yet have been realised or even thought of.

Our spiritual senses make our higher mind or superior thought. What we call "human reason" is based in its conclusions on the evidence given by the lower or physical senses of sight, touch, etc. A person's evidence would be worth nothing in court who if asked in the witness-box how he knew that some event had happened, should reply, "Because I *felt* that it had happened." Yet these spiritual senses can, as we exercise them and as we grow into a more natural and healthy spiritual condition, make us feel coming events, coming changes in life. They can make us feel or sense what is true and what is false. They can warn and turn us aside from any danger. How they do this we cannot explain. It goes beyond

the bounds of human wisdom or science, which, by the way, endeavours to explain many things which after all are not explained. No one as yet can tell the cause of life in the tree, or why the leaf of one differs from that of another, or why one plant puts out a flower so different in form and colour from another plant, or why the crystal of one mineral varies in shape from the crystal of another, or why the lungs and heart work night and day without any conscious effort on our part, or from whence comes the force that sends the earth whirling round the sun, or why, despite all explanation of the material parts of the eye and their uses, it has the wonderful power of reflecting the images of houses, trees, and persons to the invisible mystery which we call mind.

We state these things, because when we are taxed for not explaining some things more clearly, we think it well to suggest that the more we look at Nature the more and more of mystery and the unexplainable do we find, and as we gather more knowledge the more of the mysterious and unexplainable shall we continue to find behind what knowledge we have gathered.

Knowledge of what? That certain forces, as we find them, when used in a certain way, produce certain results for making us happier. Like electricity. Of its nature or substance we know very little. But by using certain forces we gather it. Next we use it. It will do certain desirable things for us if used in a certain way. It will kill our bodies if used in another way.

So with faith. That also will in a sense kill or cure, according as we use it. There is a one-sided

faith, a power of belief which may bring a great material success for a time. But if we refuse to go any farther, if we say in substance, "I don't want any more of this inflowing of force or idea, because I fear to follow these promptings," then you close up your source of vital supply. You will not be led of the whole spirit. You fear to trust to that power which has carried you a certain distance. Then you commence to lose energy, to fossilise, to die.

The Supreme Power will not allow men to refuse to be led of the whole (holy) spirit. When man does it warns him by pains and aches, and troubles of mind and body, that he has gone out of that "straight and narrow path" by which alone he can realise eternal happiness.

As he keeps on refusing, that same Power allows his present body, with its stupid material mind, to drop off. It says, in substance, to that man's spirit: "Your present body is a useless encumbrance; I will take it away and give you another. With that you will grow quicker; you will learn, if ever so little, to be led of the spirit, and through such leading gain true knowledge without intense material application. And if you fail with that body to learn to trust to your whole spirit, you must get another, and perhaps many others, until you see clearly first of all that the real you is not your physical body at all; that the real way of life is to be led of the spiritual senses, that when you obey their first faint promptings, asking of the Supreme to be led aright, you are cultivating and bringing these senses into active play in the practical affairs of life, and so as you cultivate them proof on proof will come to you of their reality

and use. Then it will be impossible to go astray or fail in anything."

The ignorant, uncultured, unschooled person often has more of this element or force than the book-learned and accomplished. For this reason the man of success is not to-day, as a rule, the scholar or the student. He is the man, however, possessed of the greater spiritual power, and every great fortune comes of a superior spiritual power.

Christ recognised the superior development of these spiritual senses in the twelve unschooled men whom he called as Apostles. He recognised their power to believe or see principles as he saw them. In the unschooled Shakespeare, Burns, and many another poet, these spiritual senses asserted themselves with such power as to overcome lack of worldly education. Such also is the power of these senses, that, when once fairly awakened, they can very quickly take hold of and master the world's education, which is desirable, certainly, but not essential to eternal happiness.

Knowledge which comes when led of the spirit does not require laborious study. In the ordinary sense it requires no study at all. The spiritual sense knows immediately the thing needed for a certain result, just as the monkey, when bitten by a poisonous snake, knows the plant which will serve as an antidote, or as animals before an earthquake show uneasiness and alarm, or as a cat, if carried in a bag miles away from its home, will find its way back through the forest never seen by her before.

How shall we cultivate and bring out our spiritual or higher senses?

Just as we cultivate and improve our physical powers

and senses. That is, we become aware of the reality of any spiritual sense by exercising it, trying it, and experimenting with it. By such means it is first proved and then strengthened.

We know little relatively of this power at present. But we give here a very few suggestions, which are of value to us and may be to you in the cultivation and exercise of your mental powers.

On meeting any new acquaintance you may have an impression favourable or unfavourable to him or her. Such impression demands some consideration, because it is the report which your spiritual sense is giving you regarding that person's character. The more you trust to this sense, use it and cultivate it, the keener it becomes, the more quickly will you read people's character and temperament, and thereby save yourself from painful experience and financial loss, which you might have to sustain in order to "find a person out."

When in this way you come to recognise the reality and use of a single spiritual sense, you give your spirit great aid in asserting it and increasing its power. That sense or power in you is like an individual. If you recognise great talent in a man in your employ and you encourage that talent, you stimulate its growth. But if you deny the man's talent, either purposely or because you are too dull to see it, you cripple it and retard its growth.

To give the spiritual senses opportunity to act, the body and physical senses should for periods be kept very quiet.

So in life and business, when you find yourself in a position in which you don't know what to do—when every plan seems beset with difficulties—when you are

puzzled and undecided, then do nothing. Wait. Your spiritual sense or power will soon go out and do for you. It will bring, at some unexpected moment, a plan or a person or an impulse, to move with the physical sense and body in some direction. The plan will prove the successful one. Or the person will be the very one whom you needed to assist you in carrying out your purpose.

This spiritual sense works with many people in the practical affairs of life and in business far more than they realise themselves. Many a man will testify (if he recollects his past experiences at all, and many do not), that after worrying and fretting, and lying awake for nights "thinking it over," and rushing his body about from place to place, or person to person, the agency or idea enabling him to carry out his design came when he had almost given up in despair, or when his mind was not on that plan or purpose. Because then he had called his material mind and senses in and so given the spiritual sense a chance to work. With more knowledge of the physical conditions necessary to allow the spiritual being to work, and with more faith in the reality and use of these senses, they would have worked far quicker and brought him the forces and agents to carry out his purpose far quicker.

Sometimes in conversation you forget the name of some person spoken of. You bother your material memory with the attempt to recall it. In most cases you are unsuccessful. Yet, after a little time, when you have ceased trying to recall it, the name comes to you, because a spiritual sense has gone out and recalled it, which could not bring it to you so long as your material memory was so actively employed.

The real artist in his highest efforts, be he painter, actor, poet, musician, or orator, forgets that he has a body and forgets the possession of his physical senses. His spirit has then full sway. His spiritual senses are then acting. Then they control his body. Of his efforts no two are alike. For the spirit brings to each some new inspiration, some new colouring.

Try, when you cannot sleep, to forget that you have a body. Say to yourself, "I demand with the help of the Supreme Power that my physical sight, hearing, and sense of touch be put in abeyance; I demand unconsciousness of their existence or use."

This thought is one means of liberating your spiritual senses and bringing them into play. For when they most work the body has less feeling, be its condition that of sleeping or in an inspiration of any effort. It is the body's continual assertion of itself and its physical senses that checks the spirit, and prevents it from acting. When we have in mind the idea of forgetting the body, we give a great help to the play of the higher senses.

The power of forgetting anything for a season is unlimited. This power is increased by practice.

By forgetting the body, we mean the temporary shutting from the mind of all remembrance and exercise of the physical senses of touch, taste, sight, smell, or hearing.

You may not at first be able to do this at all. But you can commence such exercise. You can commence, if but for five seconds, by fixing your eyes on any small object about you, say a spot on the wall, a portion of the figure in the carpet, etc., and gaze at it.

Simple and silly as this may appear to you, it is the

A B C or commencing step of the power of abstraction. That is the power of temporarily closing up the physical senses and opening the spiritual.

This power has grown to wonderful results among peoples whom we call simple and ignorant, who having less "book knowledge" than we, are in some directions more "led of the spirit." The North American Indian had this power of closing up or deadening his physical sense of touch, so that torture had relatively little effect on him. Thereby was he able to sing his death-song while his body was undergoing horrible mutilations.

Do not expect immediate success in this or any other experiment for the purpose of liberating your spiritual senses. A relative success may require months or years. It may come slowly. But it comes to stay.

Do not make any such effort either mechanical or forced. Make it only as the spirit or impulse prompts, if it be but once a week, or once a month. Do not make for yourself rigid rules and set regular periods for "sitting in silence or communing with the gods," or staring laboriously at spots on the wall. For if you do, you will only sicken at last of such attempts and give them up. Trust to the spirit for times and places for these things and it will lead you right.

The spiritual power is possessed by many reptiles, insects, and some animals, who, on the approach of the winter's cold, have a natural power of dismissing all physical sensation, and becoming, as we say, "torpid," or sleeping during the winter months. The snake and the toad lie in the ground. Yet when the ground is frozen, they are not frozen. Neither are myriads of

insects frozen who lie all winter in cracks and crevices, or under dead tree bark. Why? Because the spirit of that form of organisation, though withdrawn to a large extent from its physical body, is still sending enough life to that body to prevent its decay or freezing.

The same principle extends to the tree. For that reason its sap does not freeze in winter (save in rare extreme periods of cold).

One spiritual force pervades the Universe. But there are millions on millions of different "manifestations" of this spirit.

THE MATERIAL MIND *VERSUS* THE SPIRITUAL MIND

THERE belong to every human being a higher self and a lower self—a self or mind of the spirit, which has been growing for ages, and a self of the body, which is but a thing of yesterday. The higher self is full of prompting idea, suggestion, and aspiration. This it receives of the Supreme Power. All this the lower or animal self regards as wild and visionary. The higher self argues possibilities and power for us greater than men and women now possess and enjoy. The lower self says that we can only live and exist as men and women have lived and existed before us. The higher self craves freedom from the cumbrousness, the limitations, the pains, and disabilities of the body. The lower self says that we are born to them, born to ill, born to suffer, and must suffer as have so many before us. The higher self wants a standard for right and wrong of its own. The lower self says that we must accept a standard made for us by others—by general and long-held opinion, belief, and prejudice.

"To thine own self be true," is an oft-uttered adage. But to which self? The higher or lower?

You have in a sense two minds—the mind of the body and the mind of the spirit.

Spirit is a force and a mystery. All we know or

may ever know of it is that it exists, and is ever working and producing all results in physical things seen of physical sense and many more not so seen.

What is seen of any object, a tree, an animal, a stone, a man, is only a part of that tree, animal, stone, or man. There is a force which for a time binds such objects together in the form that you see them. That force is always acting on them to greater or lesser degree. It builds up the flower to its fullest maturity. Its cessation to act on the flower or tree causes what we call decay. It is constantly changing the shape of all forms of what is called organised matter. An animal, a plant, a human being are not in physical shape this month or this year what they be next month or next year.

This ever-acting, ever-varying force, which lies behind and, in a sense, creates all forms of matter, we call spirit.

To see, reason, and judge of life and things in the knowledge of this force makes what is termed the "Spiritual Mind."

We have, through knowledge, the wonderful power of using or directing this force, when we recognise it and know that it exists, so as to bring us health, happiness, and eternal peace of mind. Composed as we are of this force, we are ever attracting more of it to us and making it a part of our being.

With more of this force must come more and more knowledge. At first in our physical existences we allow it to work blindly. Then we are in the ignorance of that condition known as the material mind. But as mind through its growth or increase of this power becomes more and more awakened, it asks: "Why

comes so much of pain, grief, and disappointment in the physical life?" "Why do we seem born to suffer and decay?"

That question is the first awakening cry of the spiritual mind, and any *earnest* question or demand for knowledge must in time be answered.

The material mind is a part of yourself which has been appropriated by the body and educated by the body. It is much as if you taught a child that the wheels of a steamboat made the boat move, and said nothing of the steam, which gives the real power. Bred in such ignorance, the child, should the wheels stop moving, would look no farther for the cause of their stoppage than to try to find where to repair them, very much as now so many depend entirely on repair of the physical body to ensure its healthy, vigorous movement, never dreaming that the imperfection lies in the real motive power—the mind.

The mind of the body or material mind sees, thinks, and judges entirely from the material or physical standpoint. It seems in your own body all there is of you. The spiritual mind sees the body as an instrument for the mind or real self to use in dealing with material things. The material mind sees in the death of the body an end of all there is of you. The spiritual mind sees in the death of the body only the falling off from the spirit of a worn-out instrument. It knows that you exist as before, only invisible to the physical eye. The material mind sees your physical strength as coming entirely from your muscles and sinews, and not from a source without your body.

It sees in such persuasive power as you may have with tongue or pen the only force which you possess

for dealing with people to accomplish results. The spiritual mind will know in time that your thought influences people for or against your interests, though their bodies are thousands of miles distant. The material mind does not regard its thought as an actual element, real as air or water. The spiritual mind knows that every one of its thousand daily secret thoughts are real things, acting on the minds of the persons whom they are sent to. The spiritual mind knows that matter or the material is only an expression of spirit or force; that such matter is ever changing in accordance with the spirit that makes or externalises itself in the form which we call matter, and therefore, if the thought of health, strength, and recuperation is constantly held to in the mind, such thought of health, strength, and rejuvenation will express itself in the body, making maturity never ceasing, vigour never ending, and the keenness of every physical sense ever increasing.

The material mind thinks matter, or what is known by our physical senses, to be the largest part of what exists. The spiritual mind regards matter as the coarser or cruder expression of spirit and the smallest part of what really exists. The material mind is made sad at the contemplation of decay. The spiritual mind attaches little importance to decay, knowing, in such decay, that spirit or the moving force in all things is simply taking the dead body or the rotten tree to pieces, and that it will build them up again as before, temporarily, into some other new physical form of life and beauty. The mind of the body thinks that its physical senses of seeing, hearing, and feeling constitute all the sense that we possess. The higher mind or mind of

the spirit knows that it possesses other senses akin to those of physical sight and hearing, but more powerful and far reaching.

The mind of the body has been variously termed "the material mind," the "mortal mind," and the "carnal mind." All these refer to the same mind or, in other words, to that part of your real self which has been educated in error by the body.

If you had been born and bred entirely among people who believed that the earth was a flat surface and did not revolve round the sun, you would in the earlier years of your physical growth believe as they did. Exactly in such fashion do you in your earlier years absorb the thought and belief of those nearest you, who think that the body is all that there is of them and judge of everything by its physical interpretation to them. This makes your material mind.

The material mind seeing, what seems to it, death, dissolution, and decay in all human organisations, and ignorant of the fact that the real self or intelligence has in such seeming death only cast off a worn-out envelope, thinks that decay and death are the ultimate of all humanity. For such reason it cannot avoid a gloom or sadness, coming of such error, which pervades so much of human life at present. One result or reaction from such gloom born of hopelessness is a reckless spirit for getting every possible gratification and pleasure, regardless of right and justice, so long as the present body lasts.

This is a great mistake. All pleasure so gained cannot be lasting. It brings beside an hundred-fold more misery and disappointment.

The spiritual mind teaches that pleasure is the great

aim of existence. But it points out ways and means for gaining lasting happiness other than those coming of the teaching of the material mind. The spiritual mind, or mind opened to higher and newer forces of life, teaches that there is a law regulating the exercise of every physical sense. When we learn and follow this law, our gratifications and possessions do not prove sources of greater pain than happiness, as they do to so many.

By the spiritual mind is meant a clearer mental sight of things and forces existing both in us and the Universe, and of which the race for the most part has been in total ignorance. We have now but a glimpse of these forces, those of some being relatively a little clearer than those of others. But enough has been shown to convince a few that the real and existing causes for humanity's sickness, sorrow, and disappointment have not in the past been seen at all. In other words, the race has been as children, fancying that the miller inside was turning the arms of the windmill, because some person had so told them. So taught, they would remain in total ignorance that the wind was the motive power.

This illustration is not at all an overdrawn picture of the existing ignorance which rejects the idea that thought is an element all about us as plentiful as air, and that, blindly directed by individuals and masses of individuals in the domain of material mind or ignorance, it is turning the windmill's arms, sometimes in one direction, sometimes in another; sometimes with good and sometimes with evil results.

A suit of clothes is not the body that wears such suit. Yet the material mind reasons very much in

this way. It knows of no such thing as clothing for the spirit, for it does not know that body and spirit are two distinct things. It reasons that the suit of clothing (the body) is all that there is of the man or woman. When that man or woman tumbles to pieces through weakness, it sees only the suit of clothes so going to pieces, and all its efforts to make that man or woman stronger are put on the suit instead of making effort to reinforce the power within which has made the suit.

There are probably no two individuals precisely alike as regards the relative condition or action on them of their material and spiritual minds. With some the spiritual seems not at all awakened. With others it has begun to stretch and rub its eyes, as a person does on physical awakening, when everything still appears to be vague and indistinct. Others are more fully awakened. They feel, to greater or lesser extent, that there are forces belonging to them before unthought of. It is with such that the struggle for mastery between the material and spiritual mind will probably be most severe, and such struggle for a time is likely to be accompanied by physical disturbance, pain, or lack of ease.

The material mind is, until won over and convinced of the truths constantly received by the spiritual mind, at war and in opposition to it. The ignorant part of yourself dislikes very much to give up its long accustomed habits of thinking. It costs a struggle in any case at first to own that we have been mistaken, and to give up views long cherished.

The material mind wants to move on in a rut of life and idea as it always has done, and as thousands are

now doing. It dislikes change more and more as the crust of the old thought, held from year to year, grows more thickly over it. It wants to live on and on in the house which it has inhabited for years; dress in the fashion of the past; go to business and return, year in and year out, at precisely the same hour. It rejects and despises, after a certain age, the idea of learning any new accomplishments, such as painting or music, whose greatest use is to divert the mind, rest it, and enable you to live in other departments of being, all this being apart from the pleasure also given you as the mind or spirit teaches the body more and more skill and expertness in the art which you pursue.

The material mind sees as the principal use of any art only a means to bring money, and not in such art a means for giving variety to life, dispelling weariness, resting that portion of the mind devoted to other business, improving health, and increasing vigour of mind and body.

It holds to the idea of being "too old to learn."

This is the condition of so many persons who have arrived at or are past "middle age." They want to "settle down." They accept as inevitable the idea of "growing old." Their material mind tells them that their bodies must gradually weaken, shrink from the fulness and proportion of youth, decay, and finally die.

Material minds say that this always has been and therefore always must be. They accept the idea wholly. They say quite unconsciously, "It must be."

To say that a thing must be, is the very power that makes it. The material mind then ever sees the body as gradually decaying, even though it dislikes the picture, and puts it out of sight as much as possible.

But the idea will recur from time to time, as suggested by the death of their contemporaries, and as it does, they think that it "must," and that state of mind indicated by the word "must" will inevitably bring material results in decay.

The spiritual or more enlightened mind says: "If you would help to drive away sickness, turn your thought as much as you can on health, strength, and vigour, and on strong, healthy, vigorous material things, such as moving clouds, fresh breezes, the cascade, the ocean surge; on woodland scenes and growing healthy trees; on birds full of life and motion; for in so doing you turn on yourself a real current of this healthy, life-giving thought, which is suggested and brought you by the thought of such vigorous, strong material objects.

"And above all, try to rely on, and trust in that Supreme Power which formed all these things and far more, which is the endless and inexhaustible part of your higher self or spiritual mind, and as your faith increases in this Power, so will your own power ever increase."

"Nonsense!" says the ultra-material mind. "If my body is sick, I must have something done to cure that body with things which I can see and feel, and that is the *only* thing to be done. As for thinking, it makes no difference what I think, sick or well."

At present, such a case, a mind whose sense of these truths new to it has just commenced to be awakened, will, in many cases, allow itself to be for a time overpowered and ridiculed out of such an idea by its own material mind or the uneducated part of itself; and in this it is very likely to be assisted by other material

minds, who have not woke up at all to these truths, and are temporarily all the stronger through the positiveness of ignorance. These are as people who cannot see so far ahead as one may with a telescope, and may be perfectly honest in their disbelief regarding what the person with the telescope does see. Though such people do not speak a word or argue against the belief of the partly awakened mind, still their thought acts on such a mind as a bar or blind to these glimpses of the truth.

But when the spiritual mind has once commenced to awaken, nothing can stop its further waking, though the material may for a time retard it.

"Your real self may not at times be where your body is," says the spiritual mind. It is where your mind is—in the store, the office, the workshop, or with some person to whom you are strongly attached, and all these may be in towns or cities far from the one which your body resides in. Your real self moves with inconceivable rapidity, as your thought moves.

"Nonsense," says your material mind; "I myself am wherever my body is, and nowhere else."

Many a thought or idea that you reject as visionary, or as a whim or fancy, comes of the prompting of your spiritual mind. It is your material mind that rejects it.

No such idea comes but there is a truth in it. But that truth we may not be able to carry out to a relative perfection immediately. Two hundred years ago some mind may have seen the use of steam as a motive power. But that motive power could not then have been carried out as it is to-day. A certain previous growth was necessary—a growth and improvement in

the manufacture of iron, in the construction of roads, and in the needs of the people.

But the idea was a truth. Held to by various minds, it has brought steam as a motive power to its present relative perfection. It has struggled against and overcome every argument and obstacle placed in its way by dull, material, plodding minds.

When you entertain any idea and say to yourself in substance: "Well, such a thing may be, though I cannot now see it," you remove a great barrier to the carrying out and realisation by yourself of the new and strange possibilities in store for you.

The spiritual mind to-day sees, belonging to itself, a power for accomplishing any and all results in the physical world, a power greater than the masses dream of. It sees that, as regards life's possibilities, we are still in dense ignorance. It sees, however, a few things—namely, perfect health, freedom from decay, weakness, and death of the body, power of transit, travel, and observation independent of the body, and methods for obtaining all needful and desirable material things through the action and working of silent mind or thought, either singly or in co-operation with others.

The condition of mind to be desired is the entire dominancy of the spiritual mind. But this does not imply dominancy or control in any sense of tyrannical mastership of the material mind by the spiritual mind. It does imply that the material mind will be swept away so far as its stubborn resistance and opposition to the promptings of the spiritual are concerned. It implies that the body will become the willing servant or rather assistant of the spirit. It implies that the

material mind will not endeavour to set itself up as the superior when it is only the inferior. It implies a state in which the body will gladly lend its co-operation to all the desires of the spiritual mind.

Then all power can be given your spirit. Then no force need be expended in resisting the hostility of the material mind. Then all such force will be used to further our undertakings, to bring us material goods, to raise us higher and higher into realms of power, peace, and happiness, to accomplish what now would be called miracles.

Neither the material mind nor the material body is to be won over and merged into the spiritual by any course of severe self-censure or self-denial, self-punishment in expiation for sins committed, or other asceticism. That will only make you the more harsh, severe, bigoted, and merciless, both to yourself and others. It is out of this perversion of the truth that have arisen such terms as "crucifying the body" and "subjugating the lower or animal mind." It is from this perversion that have come orders and associations of men and women who, going to another extreme, seek holiness in self-denial and penance.

"Holiness" implies wholeness, or whole action of the spirit on the body, or perfect control by our spirit over a body, through knowledge and faith in our capacity to draw ever more and more from the Supreme Power.

When you get out of patience with yourself, through the aggressiveness of the material mind, through your frequent slips and falls into your besetting sins, through periods of petulance or ill-temper, or excess in any direction, you do no good, and only ill, in

calling or thinking for yourself hard names. You should not call yourself "a vile sinner" any more than you should call any other person a "vile sinner." If you do, you put out in thought the "vile sinner" and make it temporarily a reality. If, in your mental vision, you teach yourself that you are "utterly depraved" and a "vile sinner" you are unconsciously making that your ideal, and you will unconsciously grow up to it until the pain and evil coming of such unhealthy growth either makes you turn back or destroys your body. For out of this state of mind, which in the past has been much inculcated, come harshness, bigotry, lack of charity for others, hard, stern, gloomy, and unhealthy views of life, and these mental conditions will surely bring physical disease.

When the material mind is put away, or, in other words, when we become convinced of the existence of these spiritual forces, both in ourselves and outside of ourselves, when we learn to use them rightly (for we are now and always have been using them in some way), then to use the words of Paul: "Faith is swallowed up in victory," and the sting and fear of death are removed. Life becomes then one glorious advance forward from the pleasure of to-day to the greater pleasure of to-morrow, and the phrase "to live" means only to enjoy.

WHAT ARE SPIRITUAL GIFTS?

THERE is one spirit, one power, one force, in the universe, but its different manifestations or channels of operation are countless. It moves the breeze, the ocean, the avalanche, and the earth in its orbit. It moves the seed to grow, the plant to blossom, the flower to colour itself with inimitable hues. It colours the bird's plumage and gives power to its wing. It works in the instinct, or lower reason, of the animal. Its highest known expression is in man, because in man the most of this force is concentrated. In other and unseen orders of being, it is concentrated, as to volume and power and varieties of power, as far above man as man is above the mole.

It is a spiritual gift, which, when matters look dark and squally, when debts are pressing, when friends seem to fall away and business falls away also, keeps your mind in a mood quite as buoyant and cheerful as when success shines on you; and when you have this gift, or, in other words, have developed the power to hold continually such mood, you COMMAND SUCCESS and *must* have it; because then the silent force of your mind is felt by other determined minds, be your body sleeping or waking, and it keeps them interested in you and working in some way in your behalf. When so you hold the mood of confidence and determination, you are connected spiritually, or by unseen element, with all other confident, determined, and pushing minds. You

become a part of such minds, giving to them of your own force and receiving their force in return, and you are then, with them, moving forward to success.

Shrewdness in business is a spiritual gift or power. It involves a certain business prophetic faculty which knows when to buy, how to buy, and when to sell. It involves knowledge of human nature,—of knowing, or rather *feeling*, honesty and dishonesty almost at a glance. You have a sense which feels the thought of others and gives you notice by such feeling whether their thought be good or bad, as by your sense of physical touch you know the difference between a rough and smooth surface. That is a spiritual power in business which learns to economise time and strength, and thereby accomplish as much in an hour as others may in a day. Any great business success is gained by the exercise of a spiritual power. Spiritual power is used for all purposes and is the only power used. It can be used on a high or low plane of motive.

Spirituality is not living in dreams, or living in the clouds, or having a pale face or languid air, as if the things of this earth were beneath one's serious consideration and were rather endured than enjoyed. Spirituality means the greatest acuteness of intellect, the greatest foresight, the greatest amount of spirit or power gathered in a person, and the wisest expenditure of that power. It means the greatest governmental ability, be that ability exercised in the small empire of a household or the larger empire of a nation. Spiritual gifts mean all talents, all powers, and all methods of using those powers.

That is a spiritual gift which finds out healing properties in plants, roots, and herbs. All nature ex-

pressed in substance seen of the physical eye, is an expression also of mind or force; and every plant has its peculiar kind or quality of that force, and this, when applied, can *help* the individual spirit to drive out disease. But all seen things are expressions of the lower or relatively cruder form of mind or spirit, and therefore have a limited power; and, when any material remedy is applied, the main dependence should not be on that remedy but on the power of mind, and, above all things, one's own mind or force, to put the body above the reach of disease. I apply clothing to my body, as an external application of wool or cotton to protect that body from cold. But I believe in the power of mind to resist cold and be comfortable, with much less clothing than the majority wear. Your spirit can by degrees attain such power. That is no reason why I should lessen the amount of clothing in cold weather before I have grown to or gathered that amount of force which shall so resist cold. If I think that a medicine will aid what force I have to cure the body, or, in other words, to add its peculiar spiritual strength to my own spiritual strength, to act on the body, I think it better to take it. But for that reason I should not fly to a pill or a stimulant at the first sign of pain or weakness but turn on first my spiritual or mental force, and in any case rely first and last on that. The gift of healing by thought is a spiritual gift. It belongs to all in proportion as their permanent flow of thought is pure, cheerful, determined, vigorous, decided, and abounding in good-will to others. That order of thought sent to a sick person *is* a real element or force and has power to give that person strength. If you give strength from so healthy

a source as healthy thought, you drive out disease or lack of ease to the body. Your own healthy thought, aided by the healthy thought of others, is real substance, and has the power to build up any organ which is sore or inflamed and wasting away through lack of some element necessary to it.

All pain is owing to an absence of life-element in the part affected. The power is then lacking to send the blood through that part. Blood therefore collects and stagnates there. This you call inflammation. The blood is *not* the real life of the body but only the conductor of its real unseen life, or spirit; when that is wanting, the conductor or messenger of this life has no power to travel. It collects in some one place, and the effort of the spirit to drive it from that place is too much force concentrated in that one place, or organ, which causes lack of ease, or pain; and lack of ease, or pain, implies that the unseen force or spirit is no longer equally distributed throughout the body but is acting in excess in some one part of it, in which case every other organ or part feels the deficiency of this force, and is consequently weak.

Healthy thought can revive and put strength into sick bodies; and that is the reason that you, if sick, feel so much better from the visit of a cheerful, hopeful, vigorous person. Such a person imparts the life-element, and you from him or her receive and absorb it in thought: and if people and friends about sick-beds, and in the houses of the sick, would at least try to make their thought hopeful, strong, cheerful; if they would keep in mind that the spirit of the sick person is as strong as ever and that the throes of pain come only through the spirit's effort to regain com-

plete possession of its instrument, the body,—they would, in sending out hopeful, encouraging thought to that spirit, send it real strengthening element, and help it very much to make the body well again. They would then be using their spiritual power to aid another spirit in trying to repair a damaged body. If, instead of this, every one about the sick bed is sad, dejected, and despondent, they send the struggling spirit despondent thought, or order of force, and make its work all the heavier. They are using their combined spiritual power to make the struggle of the spirit all the harder. Then, if ten, or twenty, or a thousand, or an hundred thousand friends of the sick person outside, far and near, are also despondent and hopeless as to that person's condition, because some one has said that there is no hope and that the malady is incurable, they help to swell the volume of despondent thought acting on that patient's spirit. They work their spiritual power in the wrong direction, and that power is always the greater, for good or ill, for the life or the death of that person's body, in proportion to the number of minds sending their force or thought to the patient.

The gift of healing can and should be used co-operatively; and if, when the body of any strong and useful spirit is overcome by disease, all minds would direct on that person a current of helpful invigorating thought,—thought full of expectancy of life instead of expectancy of death, and desire also that when the spirit again controlled its body, it might learn the cause of its disease, and so be on guard against any repetition of it,—there would then soon be longer useful lives and vigour of mind and body prolonged to periods the world at present does not dream of.

That would be and will be the "prayer of faith"; and the "prayer of faith" shall save the sick, that is, faith in the power of a certain quality of thought-element to bring strength and repair a worn, or racked, or strained body, and in real though unseen element build it up again. That is the power of God, or the infinite spirit of good, working in and through us to cure ourselves and others; and this power is eventually to be accumulated by all of us in this or some other existence, so that it shall always keep our bodies in good repair, free from pain, and fuller and fuller of life and vigour. It will make our minds as healthy as our bodies, and as free from hopelessness, gloom, dejection, discouragement, or any other form of MENTAL DISEASE; and this ultimate result is implied in the saying that "God shall wipe all tears from our eyes."

The world is steadily growing to this result and medical science makes less and less use of drugs as compared with the past, for man is wiser than he himself realises, and is always growing more and more away from an entire dependence on the material, leaning more and more unconsciously on the unseen, or spiritual, elements of Nature. Many a physician of to-day, bright, hopeful, cheerful, and determined in mind, owes his successful practice quite as much to the current of strong, hopeful, cheerful, vigorous thought which he sends the sick man or woman, as he does to the medicines which he gives them.

There are two kinds of doctors. One nurses the maladies of the patient, the other nurses the patient's body; one keeps the malady alive, the other makes the body alive; one keeps the malady in the body, the other sends it out of the body. Both doctors

work their spiritual gift on the patient but in very different ways and with different results.

That is a spiritual power or gift, which, when you have formed a plan or purpose in your mind, causes you to hold to it and not be led, swayed, influenced, cajoled, tempted, jeered, or ridiculed out of it by others. If you have resolved to be something, in art or business, greater and higher than you now *seem* to others, it will keep you to that resolve. The man or woman who succeeds *must* always, in mind or imagination, live, move, think, and act as if they had gained that success, or they never will gain it. Genuine kings or queens in the empire of mind will think as highly of themselves, and value themselves as much, when compelled temporarily to take what the world calls an humble place, as if upon their thrones. Those about them, feeling this thought of self-appreciation, will always pay them the respect which is due to them. Such kings and queens will always by force of their spiritual gift gravitate to whatever station at or near the top they belong. They will do this through the silent force of mind, or the quiet mood of resolve firmly held to, more than by any use of the body. The body is to be used ONLY when the spiritual force or clear sight sees the right thing, the right time, and the right place, in which or on which to use it, even as the carpenter uses his saw when he has measured and decided what to cut with it. If he sawed boards indiscriminately, he would "cut everything to waste" and build nothing, and that is what thousands of people do with their bodies. They put its force on little things, fret over little things; and when their

industry for a whole morning has swept every atom of dust out of the room corners, scoured the bottoms of all the tin pans, fretted an hour because the letter they expected didn't come, passed another hour over a desk full of papers to find another letter which amounts to nothing, what has he or she accomplished save to fritter away their force or spiritual power for nothing?

You must be what most you live in thought, since it is your thought that draws its material correspondence to you. If in mind you abase yourself before another's talent, or their grander style of living, or are over-awed by their pretentiousness into a sort of envious humility, or into that sinful self-depreciation which is ever saying, "I can never stand there," you place the greatest of barriers to your standing there. Look always on the best things the world can give as if they were yours,—not the houses, carriages, and finer clothes of others as yours, but others like unto them when you earn them; and earn them and have them you can, if you have sufficient faith in the spiritual law or mental condition of mind which brings these things, and is the only force which really ever brings them to any one.

It is not wrong to own and enjoy the best things of this earth. It is a necessity and a benefit that all your finer tastes should have what they demand. But there are just methods and unjust methods of getting the goods of earth. In other words, there are wise methods and unwise methods of getting what we need. Injustice is but another word for ignorance, or lack of wisdom. You will not walk off a precipice in broad daylight; you are very likely to walk off one

in the dark. Neither will you commit any act when you see more and more clearly that it is going to harm you, or be unprofitable in some way.

It is no benefit, but an injury to you, to live in a hovel, or wear seedy clothes, or eat inferior bread, to be compelled to live among coarse and vulgar people. The Christ never preached that it was a duty to live poorly. He did preach going without purse or scrip, and selling goods and giving to the poor; and in the very doing of this, he was inferring that perfect faith in the cultivation of that state of mind, or order of thought, which would bring all things as they were needed. He did in substance say: Seek ye first to put your mind, so far as you may, in the line of correspondence and rapport with God, or the infinite force of good; and when you do this, there will come to you your share, and an ever-increasing share, of spiritual power which will bring you house and lands. And I see no reason why there should not be included horses and carriages and vestments, and all that can best please eye or ear, or any of the senses. Splendour does not degrade. If it did, it would injure us to look on a gorgeous sunset. If you are one with God, or with the infinite and never to be comprehended power which governs the endless universe, you are then in the line of the highest spiritual power. You cannot then be a pauper in any sense, any more than God is a pauper. And this infinite power when diligently sought, gives "good gifts" to those who seek; and "good gifts" are neither mouldy bread, nor mouldy clothes, nor rotten houses.

Prophecy is a spiritual gift, and many more people have the gift of prophecy than they realise themselves.

Your spirit, your higher self, has the power of giving you impressions as to proper methods of doing business. It sometimes warns you on your first meeting with people, that there is in them some defect of character which you need to be on guard against. You find, if you despise this, your own self-prophesying, and are governed entirely by the counsel or the fear of others, that you are oppressed or kept down and have neither that freedom nor independence of life which you would have, and will have, when you learn to trust your own intuition, your internal teacher, the only reliable teacher which you will ever have in this or any other existence, because that teacher is your own share and part of God and relationship with the infinite power of good; and the more it is cultivated, the clearer will you see and the more will it do for you. And when men or women believe in themselves, and have learned to trust to their own power to do anything, and, while accepting helps from others, regard always the helps as secondary to their own power for pushing things ahead, it means that they have learned that they are really parts of the Infinite Power, and that, as parts, they have more or less of the qualities of that power for doing, for accomplishing, anything which they may set about.

All minds are prophets to themselves, and in their own country, or would be, were not the prophesyings so much despised and the internal teacher so often cast out, till at last your own prophet may lose the power to direct you aright, and you may give all the honour to some one who is directing you wrongly.

Your mind or spirit lives in advance of your early or material life or sense. With its finer and superior

senses it may, in an inconceivably short time, do things, see things, and in finer element live in things or results accomplished, which it must accomplish also, here on the coarser stratum of life and with the cruder and coarser physical senses. There is the real physical world about us, and there is also as real an unseen world of unseen element near us, which in all respects is an exact type of the world of thought, or ideal of every individual; and the worlds of two individuals living in the same house, and meeting daily at the same table, may be as different as the world of the tropic from that of the arctic zone. Every event in your seen world, which, as to your surroundings and manner of life, is an outgrowth of your thought, is preceded by a similar event in your unseen world; and it is the spiritual eye of prophecy which sees that event in the spiritual world sometimes ages, sometimes years, ere it happens here. It may see it for another as well as itself. It is for this reason that sometimes, in the doing of a thing, you have a sudden flash of thought, that, somewhere, and at some time, you were doing that thing before under precisely similar circumstances. You are carrying out in the physical what you have already carried out in the spiritual realm, and with your spiritual body, and among the spiritual bodies of the people whom you may not at that time have known physically but were to know physically in the future. If you regard your own spirit's promptings and prophesyings as idle fancies or vagaries, or are guided largely by the opinions of others, you will not prevent the happier event or phase of life which you are to realise in the future,—if not in this, in some other physical

existence,—from happening. But you make it slower in coming. You can have your inevitable future happiness delayed through many causes. You can never have its possibility destroyed. The "you" of to-day may use another body a hundred years hence; and the "you" of a hundred years hence will surely have more power than the "you" of to-day; and there is a time when every spirit will attain to a certain power, so that it shall be able to look through, or rather call back, all its past physical existences, from its lowest up to its present highest, and see them all as one life,—the different bodies you have used during all these lives being analogous to the successive suits of clothes which you wear in this one earth-life.

All things and all events do not have their origin here in this world, but in their spiritual world. Things here in the material are as the shadows of the real thing in the spiritual and, as shadows, relatively inferior. As the spiritual world advances, so do we catch the impulse and inspiration of that advance. It is our spiritual world that warms all things into life here, and builds them up here, even as the material sun sends us that element which warms into life, plant, animal, and man; and as the sun-element, through myriads of ages, has been growing finer and finer, and as a result building plant, animal, and man into finer forms, so is the spiritual element or power, ever acting on this planet, growing finer and more powerful.

HEALTHY AND UNHEALTHY SPIRIT COMMUNION

THE word "Spiritualism" has clustered about it some disagreeable associations. With many people it is suggestive of delusion, fraud, and trickery, of insanity resulting from dealing with it, of immoral tendencies, of people duped and of people ever running after the "dear spirits" evoked through the agency of some medium. All this and more attaches itself, and with cause, to "Modern Spiritualism." Yet below all this froth and scum lies an ocean of truth, as the material ocean underlies the foam of its billows.

When some people ask me, "Are you a Spiritualist?" I prefer to say "No." This saves a great deal of trouble in the endeavour to explain what I do believe and what I do not believe as regards communication between the seen and physically unseen domains of existence.

The writings of Moses and others in the Bible, we hold as a true historical record. In that history there is mention after mention of beings from the other side of life, who communicated in various ways with man. That history covers a period of several thousand years. If such communication was possible then, why not now?

If the same forces or elements are in Nature now,

which existed then to bring about such results, why should they not operate to-day?

Every person with a physical body has associated with him or her minds that are without physical bodies, or, in other words, spirits. The liar attracts lying spirits. The gambler attracts gambling spirits. The woman fretting herself to death with household cares has an unseen company ever about her, of like mind, who are miserable with her. The drunkard has with him spirits who feed on the current of intoxicated thought which he throws off, and they get stimulation from it. The man devoted entirely to business has in the unseen the same order of mind about him. The artist has his unseen following of like taste. Those who desire the highest wisdom and would live the most perfect and best rounded-out lives will attract an order of mind like in motive to themselves. To this order we assume that you belong.

To ignore these things because of a fear of being called a "Spiritualist" is something like ignoring the existence of gunpowder, because some people have done foolish things with explosives.

To those who are entirely incredulous and sceptical regarding spirit communion, because that communion does not bear such tests as they would subject it to, or because some of the phenomena seem trivial, or because imperfection and trickery are mixed up with it, we say that in so doing you are demanding the perfect development of a science before it has passed through its earlier and immature stages of growth. You are like one demanding at once the perfected steam engine without the preceding experience of trial, experiment, and failure of the last eighty years,

out of which has come the locomotive of to-day. You allow also nothing for the defect, immaturity, misconception and ignorance existing in your own mind when you deal with and judge of these things.

The material mind demands proof of spirit existence and spirit power through material evidences. But give such order of mind all it desires, yet it is never satisfied. It is ever calling for more proof. It calls and receives and goes away from the seance wonder-struck and then doubts. It is the nature of the material to doubt everything not of the material. It is impossible for it to prevent accounting for spirit manifestations on some material basis. There are people alive to-day who have seen all manner of mediumship for the last thirty or forty years, who are no nearer conviction of spirit reality than they were at the start. Their spirituality means a chronic and consuming demand for new tests. They will never get the "tests" which their souls demand, save through themselves. When they reach out to the Supreme Power, that power will in time fill their minds with a new light and make of them new beings, with power to see, sense, and feel what they are not now capable of seeing, sensing, and feeling. The material mind must be gotten rid of before the spiritual mind can make us see the things of spiritual or finer element.

As mind which is not of the body is such a powerful factor in our lives for good or evil, I deem it well to know something about its workings. I consider it, for instance, useful and profitable to know that if I frequent a low saloon, or any other low place, I shall attract to myself low degraded spirits, that they will fasten on me, that I shall carry them home with me,

that I shall to greater or lesser extent be influenced by them, think their thoughts, and have a tendency to act out with my body what they would act out had they (what they much want) material bodies.

And again, if I frequent gossiping or grumbling or despondent groups of people, no matter what may be their social status, and if I enter into sympathy with their gossip or grumbling, I am fastening on myself the same order of mind from the unseen side, making those individuals without bodies literally a part of myself, tying them to me, having my thoughts coloured by the hue of theirs, and from such thoughts and minds getting inertia instead of vigour, sickness instead of health, weakness instead of strength.

This is a very very small part of the profit coming of some knowledge of Spiritual Laws. We cannot get Spiritual Laws and ignore the existence of individual spirits.

If a person desires to know of the unseen world only what comes of raps and table tippings or other phenomena, or is given him from time to time through mediums, clairvoyant, clairaudient, trance, or otherwise; if it is curiosity and desire of seeing the marvellous that chiefly impel him, instead of the desire of knowing the truth; if spirit intercourse is sought as an aid to money making; if year after year he visits this or that real or pretended spirit show as he would a dime museum; if even it is only sought with the desire of communicating with the loved ones on that side of life—the chances are that very little good will come of such dealing with spiritualism.

I will not say that no good whatever comes of such dealing. Thousands of people who have dealt in spirit

intercourse, with all its present crudity and mingling of true and false on both sides of life, are obliged to own to themselves that the death of the body does not end all. That is one step ahead and a profitable conviction for any mind.

Some spirits without bodies will lie as fast as some spirits with bodies, commonly called men and women. The loss of a physical body does not change a scamp into a saint, any more than does the loss of the thief's overcoat change him into an honest man. The spirits whom you may deal with through the generality of mediums have the current virtues and weakness of humanity. Some are pompously wise, and rather than call themselves Smith or Jones will give the names of Plato or Pythagoras or Shakespeare or Queen this or that. Some mean well in giving advice but make grievous mistakes. None are infallible.

People who are made crazy through Spiritualism belong to that class of mind which is quite ready to go into some degree of craziness over any exciting or engrossing subject. I believe, however, that dealing with Spiritualism does have a special danger for this class. Because seances and circles made up of people who are much nearer some form of insanity than they realise, tend to attract half-insane spirits, and these can fasten on a very sensitive person, blend disordered minds with theirs, and craze them in time.

I have in past years seen a good deal of various forms of mediumship, both in public and private life. I have no interest now in seances or any form of physical phenomena. Indeed, so far as my personal taste and comfort are concerned, I know of no better place to keep away from than a seance at a dollar a

head, with its usual audience of the ultra-credulous, who come prepared to believe everything, and the ultra-sceptics, who come prepared to disbelieve everything.

I see no greater marvel in the materialisation of flowers than in the building of the Brooklyn Bridge. I know, however, that certain powers do exist and are worked through the physical organisations of certain people. I know, also, that at times such powers are counterfeited, as everything genuine has been counterfeited. I believe that the development known as "Modern Spiritualism," commencing publicly in this country with the Rochester knockings, years ago, came in that crude way because the increasing quickness of mind and intelligence in people demanded investigation and inquiry into these phenomena, which had been apparent ages before. But superstition and fear had shut immediately down on such phenomena. Superstition is either blindly fearful or blindly credulous.

Spiritualism in its present form is an abnormal and unhealthy development, but none the less true for that. It came of the premature ripening of the spiritual senses and functions in certain individuals. In other words, certain powers in them burst forth before the others had attained a proportionate growth. As people's spirits are immature, so their spiritual power has partaken of the same immaturity. The continued exercise of any one of our powers to the exclusion of the exercise of the rest, results ultimately in great injury to the individual. Such power may be one of physical mediumship or mental mediumship. It may be clairvoyance or the writer's power to call to him or her a current of thought teeming with mind-

pictures which are transferred to paper, as with the genuine poet or novelist. One involves "mediumship" as much as the other.

Besides "mediums" who "sit" for pay, there are a great many more than is generally imagined in private life. Their capacity for being "controlled" or for other exercise of the spiritual senses may be known but to a few intimate friends. Their gift is a most dangerous one.

A spirit takes temporary possession of a trance medium's mind by the same law that the mesmerist controls the mind of the person whom he operates on. If you control a person's mind, it follows, of course, that you can control the body which that mind uses.

Any mind, be it of spirit or mortal, so acting on yours from time to time, will leave with yours the seeds or thoughts of its own errors, especially when it can control your body. When your body is thus used by another mind your own spirit is forced out, willingly or unwillingly, and if this continues to go on for any time your own mind or spirit will have greater and greater difficulty in getting control and acting thoroughly on your own body. Two minds have no business using one body. It is unnatural and unhealthful.

But far worse is it for the "medium" who gives communications from day to day for several on the unseen side, even though this is done by the agency of one spirit controlling him or her. Such medium may absorb the mental conditions of those who come for sittings and of the minds on the other side who desire to communicate. They are visited by grief-stricken people who want to communicate with their friends. These friends are grieving also, and the

medium stands between the embodied and disembodied as a strainer through which is passed the dark and gloomy thought from both sides, and as thoughts are things, and grieving and regretful thoughts are very harmful things, the medium's mind absorbs a great deal of this element. The result to the body is destructive. The premature deaths of so many known mediums within the last twenty years is due, in a measure, to this cause. Yet grief is not the only mood brought to and absorbed by a public medium. Greed, selfishness, irritability, anger and animality, are likewise brought them in thought by both mortal and spirit. Through their minds, as through a channel, such moods are ever flowing in their daily sittings. Did they realise the harm they were doing themselves in this business, they would be justified in charging fifty dollars a sitting and would hold themselves as poorly paid at that.

The mediumship that is known is small compared to that which is unknown and all about us. Legions of people are more or less controlled by minds about them in the unseen realm of life. Of this the insane furnish the most marked instance. The victim of insanity may have his or her spirit quite crowded out and forced from the body by the gradual encroachment and action on it of an insane spirit. In other words, the body of an insane patient may be to-day a body which twenty years ago was used by another mind, gradually driven from it by another spirit. The cause and cure of insanity will never be known until people deem spiritual laws worthy of more attention.

Spiritualism with its accompanying evil has served a purpose. It has awakened a portion of the race

to the fact that the death or loss of the body is only an episode in the real life—the life of the spirit.

Having served its purpose, Spiritualism in its present form will pass away. The time will come when people will not need any form of physical phenomena to convince them of the reality of another life. There will be people who will have perfect faith in their mental communion or impressions received from those nearest them on the unseen side. There will be the most perfect blending of minds of those with the material body and those without. This blending will result in a ripening of spirit which will bridge for some the present chasm between the two worlds or conditions of existence. This is a healthy spirit communion. The people who realise this will care little whether the outside world of material mind knows that they possess it or not, any more than you may care to reveal your power as a merchant, financier, or politician to a group of five-year-old children.

There is every grade and quality of mind on the unseen side of life. There is as much error in that mind which comes nearest the world's atmosphere of thought as there is with us. If we pin our faith to any individual spirit and accept its utterances as infallible, no matter who it may be or pretend to be, then we are in danger of falling into error. There is but one spirit that can be safely trusted. That is the Supreme Power and Wisdom which rules all things. To it the wisest on the other side go for power and wisdom. They would not allow one of us to depend solely on them for wisdom. They would not allow one of us to blindly idolise them, no matter how much their power might astonish us. They would say to us: "Go

for help, consolation, power, and wisdom where we have gone and are ever going, to the Supreme and Infinite Mind. It is your privilege to draw ever from this Mind as much as ours. This Mind is no myth, but the greatest of realities."

Dependence on such power, and that only, can give us a healthy spiritual growth. Any other dependence will give us an unhealthy and one-sided growth. In the healthy spiritual growth the spiritual senses will in time ripen, so that we may communicate with those on the other side who are nearest us and whom we most need.

Dependence upon and an ever-growing faith in the reality of the Supreme Power bring increasing serenity and repose to the mind. By this serenity and freedom from fear and disturbance are our spiritual powers increased. It becomes then more and more easy for the higher unseen intelligences to impress their thought upon us. When we are very desirous of such communion they can gradually lead us to that knowledge by which the last barrier betwixt you and them may be broken down, and you may see, meet, and mingle with them, as with people here.

But such meeting, mingling, and communion may not come entirely of our physical senses. It will be realised at first during periods when physical senses are partly suppressed, as sometimes happens when you are in deep reverie.

When it is our aim to realise a symmetrical rounded-out life and being, we attract to us a like order of spirits. They can live much in our thought-atmosphere. That atmosphere makes for them what many of them desire—a home on earth—a place on their old stratum

of life to which they can again come and to which they may be most desirous to come.

Because although such beings may have most beautiful homes and surroundings, they are not so wedded to them as to care nothing for their old abodes on earth. You may first have seen the light and passed the days of your childhood in a very humble dwelling, yet, though now you live in one far superior, is there not a lively pleasure in revisiting the old home and living awhile in pleasant past remembrances? It is so with spirits. They are human like ourselves. They are not dead to old associations. They are even more alive to them than we are. Far beyond this cause of attraction is the FACT that they may desire to come near some one most dear to them on earth, either in this or a previous existence. They watch eagerly the growth of such a spirit in the flesh, as each successive gradation in fineness and purity of thought enables them to come nearer and nearer the one whom they love.

Thought which is low, coarse, turbulent, envious, jealous, and gloomy is a barrier to the approach to us of the higher natures of the unseen world. They for a time and for a purpose can endure it. Live in it permanently they cannot. Thoughts to them are as real and tangible as wood and stone to us, and the coarser order of thought is to them as objectionable as would be any physical defilement to us.

The mind or spirit nearest related to you—nearest you in heart, motive, tastes, and sympathies—may be one who has had no physical existence contemporary with your own.

You long, possibly, for the gift of the clairvoyant—

the ability to see spirits. But the clairvoyant's is often a power disproportionately developed or brought out before its proper time, and not always bringing the satisfaction or pleasure imagined. The clairvoyant is sometimes lacking in faith and even disposed to doubt the reality of his or her spiritual sight. Hence in mind he or she comes into no closer satisfactory relations with the world of spirits than do you—perhaps even lives in a lower realm.

The mind must be raised to a certain level of comprehension with the spiritual senses or it cannot fully profit by them. Clairvoyance is sometimes to its possessor like an eye, able to get a glimpse of things in the world of spirit, joined to a mind which doubts what its spiritual eye sees. Mediums sometimes doubt the reality of their own spiritual powers. They may see or sense something of what lies beyond physical capacity, yet are so influenced by the materiality of their own minds, or the material judgment and opinion of those about them, that they have little faith in these their higher senses.

Here is another phase of this development adding to the difficulty of investigating the matter. Place a medium among a group of positive, sceptical minds, and there is a possibility that in a short time that medium, through the very laws of his or her own mediumship, would be mesmerised into complete conviction, that his or her clairvoyant sight was a temporary hallucination, or that his or her phase of mediumship, whatever it might be, could be accounted for on a physical basis.

¶ Merely to be able to see a spirit very dear to you might soon give you more pain than pleasure. You

might see, yet neither hear, nor grasp, nor communicate in any way. What satisfaction would result to you after a short time, from seeing your dearest friend on earth under such circumstances, able only to see but not to communicate in any other way, able only to see but not touch? You could not escape the desire to have a fuller communion because it was a spirit. A spirit is but a being like yourself, only with a body of more rarified element than your own. Thought is an element, and the finer that element coming from you becomes, the more it assimilates with that of elevated spirits. The more you grow away from the cruder and cease to entertain errors of thought, the closer is the mingling of your thought and that of your exalted spirit friends. Such mingling nourishes the growth of all your spiritual senses, until at last they will ripen into that state when they will take complete hold of a spiritual existence. As your thought attracts wise and powerful spirits, so they are thereby enabled to work that which will most quickly cause their life to blend with yours in every way.

Any powerful spirit (that is, one with knowledge and power to control Nature's forces) could make certain forced or artificial conditions by which it could approach you and be tangible to your physical senses, providing that your thought, in fineness of quality, to some extent resembled and blended with theirs. But this, in the end, would not be well for the spirit or for you. It would be an unwise expenditure of the spirit's strength. It would be a sort of hot-house condition or growth for you. All artificial growths are unnatural. They are not self-sustaining. The hot-house flower is unable to sustain itself in natural conditions—

It cannot, like the flower native to the forest and the climate, endure the changes of the weather. It is not self-propagating but is dependent on man's care for the increase of its peculiar species.

So it is with the growth of man's spiritual powers. Let them grow naturally, and in concert and balance, and the growth is solid. There will be no reaction. But no matter how great the power of the spirit, should it make certain forced conditions—analogous to those of the hot-house for the plant—in order to satisfy all your longings, there would come a time when again the severance would be total. The hot-house condition and result cannot last forever. The plant so reared reaches at last, through its forced and artificial growth, a stage beyond which it cannot pass. When this stage is reached, it can no longer maintain itself. Disease attacks it. An insect life peculiar to it is bred out of itself and feeds upon it. So in all vegetation artificially reared by man and dependent on his care do we find periods of blight and disease. The artificial conditions he has made fail to bring healthy natural growth.

It is not so with natural growths. The oak, the pine, the spruce, the wild vine and flower take care of themselves, and when the parent trunk or stem decays it is succeeded by a healthy growth of its own kind. The same law holds with all artificially raised animals. Through concentration of care, peculiar food, and selection of peculiar and fine types in breeding, man raises a so-called superior sheep, or cow, or horse, or dog. But these animals are relatively helpless. They cannot sustain themselves as in the wild or original state from which their ancestors were taken.

Removed from man's care, they either perish or revert to the wild type of their kind. We say then that the species has "degenerated." Could the species speak for itself, possibly it might say that its condition was improved. For it would then be independent of man and subject neither to captivity nor the diseases generated by artificial conditions.

But our race ridicules the idea of bird or beast having rights of their own. We may not always do so.

The law and its results in the visible world are a sure and certain index of the correspondence in the invisible realms of Nature. All growth and development, to produce the most lasting and happiest results, must be natural. They must be in accordance with the laws of God, the Infinite All-pervading Spirit, and not with subordinate laws or imitations of the natural law made by man. The artificially raised plant or animal is in reality an inferior copy of the original. It may more please our eye to serve our comfort in some way than the original, but as the organisation it is weaker. So would it be with us, were our spiritual sight, hearing, and other senses brought out before their due time (as they could be by spirit power). It would be an artificial spiritual condition. Such artificial condition cannot be maintained save at loss in some direction. Even the vegetation raised in the ground, subject to continual artificial fertilisation, has neither the flavour nor nutritive properties of that raised on virgin soil.

Our nearest friends, on the other side, might, through certain artificial methods, cause themselves for a time to be physically tangible to us. But this, delightful as it might be, could not last.

Their supply of material necessary to effect such results would give out. Or the care and attention required to keep up such forced conditions would prove to them ultimately a burden.

A caged canary is a delight at times, but it is a care. Better far the free bird in the tree. In such artificial spiritual conditions you would be as the caged canary. You might too soon be associated with beings of a type finer far than any on earth and lose all relish for earth by associations. You might so become entirely dependent on them for your comfort. You would be as the bird fed artificially, and through being so fed would lose all capacity for feeding yourself, because in such condition your own spiritual senses would not be opened. You would only sense the beings apparent to you by your physical senses, because they had placed themselves in a state tangible only to those senses. These conditions could not be maintained. The time would come when you would be obliged to return to your original state—revert to the original type and commence where you left off in your natural state. You would so return weakened by an artificial life and training, as a bird is really weakened by its artificial and caged life, and with your capacity for living and growing healthily retarded.

Perhaps you may say on reading this: "The hope here given of realising this communion with our unseen friends is rather vague. And it may require eternities for such realisation."

Why should it require eternities when everything for the better is moving ahead at such rapid pace on this planet? You that have lived fifty years must look back with wonder at the progress made in the

conveniences of life, in art and material science since you were ten years old. When you were born, the railroad was in its infancy. The telegraph was hardly known. The ocean steamer was hardly accepted as safe. The electric light was undreamt of. The sewing machine was still in the brain of its inventor. In architecture the elegance of that time is now commonplace. The medical practice of that time would not now be tolerated. The current religion of that era was harsh, bitter, and unmerciful. Sect was quarrelling with sect. The drama of 1840 tolerated a coarseness of verbal expression which to-day no respectable theatre would countenance. We have better houses. There is far greater personal cleanliness. We have three times the variety of vegetable foods. There is more time for rest. The hours for labour are being shortened. There is more temperance in all things. New ideas are more hospitably entertained. But details of the changes for the better in the physical world within fifty years would fill a volume. Are these to stop here? No. Is it not the new and unexpected that is always coming? Is physical sense to be the limit of our powers? No. We are ever going ahead. We cannot stop going ahead. We are ever growing and advancing day by day toward the spiritual being and the spiritual life, so far exceeding the material in beauty and happiness. Who shall set the time when this spiritual life is to burst from the material as the bud bursts from the tree? It is said that the day of the Lord shall come as a thief in the night. The Day of the Lord means for us the time when a grand spiritual life is to come to this planet—when all things shall be changed very

quickly for the better—not through disturbance—not through bloodshed and revolution—not by man's law and legislation, but by the mightier force of a great wave of spiritual element and spiritual impulse, which shall clear men's eyes and quicken their understanding, so that all things shall regulate themselves, even as in the heavens the myriads of planets are moved in the intricacies of their orbits without clash or disorder.

SPELLS, OR THE LAW OF CHANGE

A CONDITION of mind can be brought on you, resulting to you in good or ill, sickness or health, wealth or poverty, by the action, conscious or unconscious, of other minds about you, and also through the thought suggested to you by objects or scenes about you.

This is the secret of what in former times was called the "spell." Through the action of thought a state of mind can be brought on any person which may make them act conformably to such thought.

The "spell" is a matter of everyday occurrence in some form or other. To remain for an hour in sight of grand scenery casts on the mind a "spell" of pleasurable thought. To remain for an hour in a vault surrounded by coffins and skeletons would, through the associations connected with such objects, cast on you a "spell" of gloom. To live for days and weeks in a family, all of whose members hated you, or were prejudiced against you, would most likely cast on you a spell of depression and unpleasant sensation. To live in a family whose members were always sending you warm and friendly thought would produce a "spell" of pleasurable sensation.

If, when sick, you are obliged to remain for days and possibly weeks in the same room, your mind will become weary of seeing continually the same objects in it. Not only is the mind wearied at sight of these

objects, but the sight of each one, from day to day, will suggest the same train of thoughts, which also soon becomes wearisome. Mind-weariness, from this or any other cause, has a natural drift towards despondency. Matters present and future then assume their darkest aspect and the darkest side of every possibility comes uppermost. Despondent thought, as has been many times repeated, is force used to tear the body down instead of building it up.

This action and condition of thought is one form of the "spell." It is broken most speedily by a change to another place and another room.

For this reason "change of scene" is frequently recommended to the invalid. Change of scene and locality means not only a change of objects beheld by the eye but a change also in thought, as new ideas, and possibly a new condition of mind, come through seeing the new set of objects. The new condition of mind will "break the spell."

There is a much closer connection between things tangible and seen of the eye and things intangible than is generally imagined. In other words, there is a close connection between things material and things spiritual.

The force or element which we call "thought" is all-pervading, and takes innumerable varieties of expression. A tree is an expression of thought as well as a man, and so are all that we call inanimate objects.

There is not a thoroughly dead or inanimate thing in the universe, but there are countless shades of life or animation. Many things seem dead to us, as a bone or a stone, but there is a life or force which

has built that bone or stone into its present condition, and that same life or force, after that bone or stone has served a certain purpose, will take it to pieces again and build its elements into other forms. The unbuilding process we call decomposition. It matters not if the stone change or rid itself of but one atom in a thousand years. Time is nothing in the working of Nature's forces. Decomposition, then, is a proof of the existence of all-pervading and ever-working life or force. Otherwise, the stone or bone would remain without change through all Eternity. Incessant change is ever going on in the boundless universe; it is an inevitable accompaniment of all life; and the greater the life and force in you, the more rapid and varied will be the changes.

Everything, from a stone to a human being, sends out to you, as you look upon it, a certain amount of force, affecting you beneficially or injuriously according to the quantity of life or animation which it possesses.

Take any article of furniture, a chair or bedstead, for instance. It contains not only the thought of those who first planned and moulded it in its construction, but it is also permeated with the thought and varying moods of all who have sat on it or slept in it. So also are the walls and every article of furniture in any room permeated with the thought of those who have dwelt in it, and if it has been long lived in by people whose lives were narrow, whose occupation varied little from year to year, whose moods were dismal and cheerless, the walls and furniture will be saturated with this gloomy and sickly order of thought.

If you are very sensitive, and stay in such a room but for a single day, you will feel in some way the depressing effect of such thought, unless you keep very positive to it, and to keep sufficiently positive for twenty-four hours at a time to resist it would be extremely difficult. If you are in any degree weak or ailing you are then most negative or open to the nearest thought-element about you, and will be affected by it, in addition to the wearying mental effect, first mentioned, of any object kept constantly before the eyes.

It is injurious, then, to be sick, or even wearied, in a room where other people have been sick, or where they have died, because in thought-element all the misery and depression, not only of the sick and dying but of such as gathered there and sympathised with the patient, will be still left in that room, and this is a powerful unseen agent for acting injuriously on the living.

Those "simple savages" who after a death burn not only the habitation but every article used by the deceased when alive, may know more of Nature's injurious and beneficial forces than we know. Living more natural lives, they unconsciously act according to the law, even as animals in their wild and natural state do, thereby escaping many of the pains and discomforts of the artificial life which we have made both for ourselves and the animals that we domesticate.

People who have some purpose in life, who travel a great deal, who are ever on the move and in contact with different persons and places, have, you will notice, more vitality, more energy, and physically preserve a certain freshness not evident with those who follow

year after year an unvarying round of occupation, carrying them day after day to one certain locality, whether office or desk or workman's bench, just as a pendulum oscillates from side to side.

These last look older at forty than the active, changing person does at sixty, because their unvarying lives, the daily presence and sight of the same objects at their dwellings or places of business, contact with the same individual or individuals at meals and in leisure moments, and interchange of about the same thoughts year in and year out, weave about them an invisible web composed of strands or filaments of the same unvarying thought, and this web literally strengthens from year to year, exactly as strand after strand of wire laid together will form at last the massive bridge-supporting cable. But the unseen cable so made binds people more and more firmly to the same place, the same occupation, and the same unvarying set of habits. It makes them dislike more and more even the thought of any change. It is another form of the "spell" which they have woven for themselves. It is the sure result of always keeping your state of mind unchanged.

We do not live on bread or meat alone. We live also largely on ideas. The person ever planning and moving new enterprises, the person who throws his force into beneficial public movements, and from either of these causes is led into a varied and ever-changing contact with individuals, receives and puts out a far greater variety of thought than the man who lives continually in a nutshell.

There is a time and use for retirement and solitude. There is a time and use for contact with the world.

It is desirable to establish the golden mean between the two.

The person whose range of life and movement is narrow, who is doing nearly the same thing and seeing nearly the same things and people from year to year, has a tendency to feed mostly on the same old set of thoughts and ideas. Out of himself he generates the same order of old, stale notion and expression. Start him in a certain train of idea or association and he tells you time after time the same old story, forgetting how many times he has told it you before. He has about the same forms of expression for every occurrence and every hour of the day. He regards the world and things generally as about worn out. Lacking in life and variety of thought himself, he regards everything else as lacking in life and variety. For life is to us exactly as we see it through the spectacles which we so often unconsciously make to look at it. If our mental spectacles, through living unaware in violation of the Law, are blurred, cracked, discoloured, and dim, the whole world will to us seem blurred, discoloured, and dull in hue.

Such a person "ages," as we term it, very rapidly, because his physical body is as much an expression of his daily and prevailing order of thought as the apple is an expression or part of the apple tree. Feeding and living on the same set of ideas continually is analogous to feeding continually on a most limited variety of food. Both bring on disease. In some of the English prisons what are called "oat-meal sores" afflict the prisoners through being fed so much on that single article.

But the average mental condition shows itself on the

body far more rapidly than any result from material diet. It is feeding on the same stale set of ideas, aided by living continually amid the same physical surroundings and with the same individuals, who are likewise subsisting mentally on the same stale mental diet, that whitens the hair, stoops the shoulders, wrinkles the face, and causes shrinkage of tissues and bodily inertia and weakness. Our land is full of people who at forty-five, through this cause, look older than others of sixty-five. It is full also of young men and women in a physical sense, who, through their poverty of idea and lack of real life, will be old, worn, and haggard within twenty years. They are in substance as much old fogies, "grannies" and "daddies" now as are those whom they ridicule as such. They are travelling in the same narrow rut of idea. Slang phrases and worn-out chaff, borrowed from others, constitute four-fifths of their talk and probably five-sixths of their thought.

To this class also belong many who are deemed of a high order intellectually, or of more "culture," whose thought after all is very largely a repetition of what they have heard or read, who look up to and idolise some human authority, living or dead, and have really very few ideas of their own, not possibly because new ideas occasionally do not suggest themselves to them, but they have not the courage to secretly entertain and familiarise themselves with such ideas. They smother them. They succeed at last in killing them and putting out the little light endeavouring to shine on them. When you destroy or so kill out of yourself the capacity for truthful idea to act upon you, you are killing also your body by degrees.

You are cutting off the only source of new life for the body.

Of this order of minds the only claim to youth lies in that physical freshness belonging to the earlier growth and life of the body, which, owing to their mental condition, will fade in twenty years as surely as the absence of sunshine and water will soon wither the young and growing plant.

Such are now unconsciously weaving for themselves the web and "spell" of age and decay.

A constant renewal of physical life lies only in a never-ceasing change of mental conditions. New ideas beget newer and fresher views of life. There are millions on millions of truthful, new ideas to come to us, so that we keep the mind in the proper state to receive them. We have not to plod and "study hard" to receive them. There is no "hard study" in the kingdom of God or the kingdom of infinite good. If in the line of communication with that kingdom, we shall ever receive new thought, as the plant receives the sunshine and air, and like the plant just as much as suffices to give us life for the day and the hour. Every mind is now, or is to be at some period of its existence (not possibly in this present physical existence), a fountain for the reception of such new idea. But new thought cannot come from books or from the minds of others. These may for a time serve to start you on the road, or as temporary props or helps. But if you depend altogether on books or people for new thought, you are living on borrowed life. You, in so doing, keep your own mind closed to the inflowing of the element which its own individual needs call for, which is for it alone and for

no other mind. You must draw your own sustenance from the infinite reservoir of truthful thought. Until you do so you are not a "well of water springing up into everlasting life," nor have you reached the initial point of that real and perfected existence which feels at home anywhere in the universe and can draw its self-sustaining life at any place in the universe.

No agency fetters more or does more harm to both mind and body than a very close and constant association with a mind or minds inferior to yours in tastes, in refinement, in breadth of views and quality of motive.

Such order of mind ever near you and with which you are much in sympathy, will infuse into yours more or less of its grosser desire or taste. It will blind you more or less to higher and healthier views and modes of life. You will, unconsciously to yourself, live and act out much of that mind's life. You will be peevish or cynical or mean in your dealings, when it is not the real you that is so thinking or acting but the constant flow to you and reception by you of the grosser force or element of that mind, which you thus act out. You become, then, literally a part of the other and inferior mind. This will surely affect the body, which in its material substance becomes a material expression of that lower mind grafted on yours. Unless you sunder this mental tie, the inferior graft may outgrow the original tree. You will become physically inert, lifeless, and be affected with some form of disease, because you are then giving that inferior graft your own thought or force. It can appropriate but a small part of that force, but from what it can, it draws its own stinted life. You are then giving of your gold and getting base metal in return. You are then giving

of your life and getting a slow and living death in return. For the mind most clear and active in thought, considerate, wise and prudent, broadly but not recklessly benevolent in action, does give to others, and especially to those with whom it is in close sympathy, life and vigour, both of mind and body.

Talking openly has very little to do with the good or ill results coming of minds in close association and sympathy. It is not what people talk. It is what people *think* of each other that most affects them. A person always near you and ever thinking of you with dissatisfaction or peevishness, or putting out the thought of opposition to your aims and wishes, will eventually make you feel unpleasantly, be his or her words ever so fair. Such a person, under these circumstances, will at last injure you in mind and body. That person is throwing a "spell" on you.

On the contrary, the near presence of a person pleasantly disposed toward you, who wishes to bring you pleasure or benefit without "an axe to grind," will give you a feeling of rest and quiet, though such person may not say a word for hours. These different sensations are among the many proofs that thought is a literal element, in some way ever affecting us, and ever bringing results as it comes to us from others or is sent by us to others. In this last case the "spell" may be beneficial to you.

There is but one way of breaking the evil spell caused by continual association with the inferior mind or minds, which spell will surely prove fatal if continued in, and is indeed proving fatal to thousands at the present day. That method is an entire separation from such mind or minds.

Such sundering of these injurious mental ties cannot, however, in every case be abrupt, or evils may result as great as those which it is sought to avoid. If a graft, however injurious, be roughly torn from the tree, the tree also is injured and perhaps destroyed. If your life has been one of long association with a lower mind, if both of you have, as previously stated, grown into a common life, and you are suddenly torn apart, the shock may prove to you injurious.

If one subsists for a long time on an injurious food, still a certain kind of life is derived from that food, and as the system has become accustomed to it, it cannot be immediately replaced by a healthier food. The system at first may not be able thoroughly to assimilate and digest such healthier food. There is a similar action and result as regards our mental diet.

Once be convinced of the evil resulting to you from any close, inferior association, and you will first assume in mind that such tie must be sundered. Assume this persistently, and half the work is done. That changed state of mind is the force then always working to free you, as your former state of mind, which endured, suffered, and submitted internally, was the force which bound you more and more firmly. The separation is now in your changed mental attitude simply a work of time. You have little to do, save to wait and take advantage of opportunities as they offer themselves. You have, in fact, committed yourself to another current of thought, and the forces coming of your changed mental condition and interior resolve are the spiritual correspondence of a great river to whose current you have committed yourself, and it

is slowly bearing you away from your former enslaved condition. This is not a figurative illustration; change permanently a state of mind in which you have been for years; change unwilling submission into a hidden resolve no longer to submit; change endurance of near associations into a permanent and hidden resolve that you will separate from such associations; change that enforced content called "resignation to circumstances," as, for instance, resignation to the presence of inferior, squalid, and unpleasant material surroundings, into that positive internal mental attitude, which in plain language says—"I won't put up with this any longer; my body may be obliged to submit, endure, and suffer from these things temporarily, as it has done in the past, but in mind I will neither endure nor be resigned as I have been"—and you have placed yourself in the action of another power which will gradually bear you away from the old source of ill.

It is not so much what we *do* as what we *think* that brings results. By the force put out of what you permanently think are you carried, as on a current, to those results. You need do very little until you see that the time and opportunity has come for doing. It would be poor judgment for a man floating on a log down the Mississippi to keep on splashing the water and thereby using up his strength for the sake of "doing something." He had better remain quiet and take the chances of being picked up by a passing boat or steamer, or wait until he sees an opportunity of catching on to some near projecting headland. Then such strength as he may have been able to reserve will be used to some purpose. When

you are in the right current of thought, you need in similar manner to reserve your strength until you meet the opportunity which that current will bring you, for as many projects are injured through unwise and overmuch doing as by too little. If you don't know what to do, wait. When you wait till your hurry is over, you may see what really needs to be done.

Above all things, in any emergency or experience such as is suggested here, demand daily and hourly in silent thought the aid of a Higher Wisdom and Divine Power. There must come response to such demand. I do not assume to lay down a certain unbending rule to govern every individual life. Every individual life, when it places itself in the line of communication with its Higher Wisdom through a persistent mental attitude, asking silently for such wisdom, will make its own methods for riddance of the ills from which it desires to free itself, and such methods belong to it individually, nor can they safely be copied and used by any one else. The Spirit of Infinite Good does not reveal itself alike to any two persons. The besetting error of our time is to copy or imitate other people's methods in everything, or to become blindly obedient to a book or the mind that wrote a book. Your mind, ever asking for Wisdom and Truth, is a power beyond any book and is now, or is to be, the reservoir into which ideas will flow which are different from those contained in any book. The power which generates and suggests new ideas is ever coming to the world. The book does not advance after it is written. But the mind which put ideas in that book may be ever going ahead and finding new meanings and broader interpretations for

what it wrote years before. If you wish to find out regarding the latest developments in chemistry or any material science, you do not have recourse to the books written a hundred years ago about such matters. You get the latest work on these subjects, and if possible you will go farther and get access to those now making such sciences their special studies, seeing that they may know something regarding them never yet written.

So even now in your own kingdom of mind there may be ideas and truths beyond any ever written, which you reject as "mere imaginings," or dare not assert either by word or act for fear of ridicule or opposition.

A book, like Paul, may plant new ideas in your mind; an individual like Apollos "may water" such idea, but the awakened God in yourself can only give the increase.

Complete isolation from their kind and loneliness is one terrible fear besetting some who live in associations which are really not congenial to them, but from which they dare not separate for fear of that loneliness. Try not to fear this. Permanent solitude is not in the order of Nature for any one. Minds alike in thought were made to mingle and give each other pleasure. It is often the clinging to that order of association which, after all, only wearies you, and may oblige you often to play an enforced part to meet such association, that forms the barrier keeping you from your real companions. So long as (in mind) you accept the lower association, so long are you keeping the better away and sending it farther from you. So soon as you reject the lower (in mind), so soon do you set in motion the force to bring the better to you.

IMMORTALITY IN THE FLESH

We believe that immortality in the flesh is a possibility, or, in other words, that a physical body can be retained so long as the spirit desires its use, and that this body, instead of decreasing in strength and vigour as the years go on, will increase and its youth will be perpetual.

We believe that the reputed fables in the ancient mythologies, referring to the "immortals," or beings possessed of powers other and greater than "mortals," have a foundation in fact.

This possibility must come in accordance with the law that every demand or prayer of humanity must bring supply. There is now a more earnest demand than ever for longer and more perfect physical life, because now more minds see the greater possibilities of life. They appreciate more than ever the value of living in the physical. Such demand often takes this form of expression, "I have just learned how to live and it is nearly time for me to die."

The body will grow to these results through a gradual series of spiritual processes, operating on and ever changing, spiritualising, and refining the material.

These processes do not retain the body a person may have now. They retain "a body" and an ever-changing and refining body.

All disease (lack of physical ease) or sickness comes

of a spiritual process, the aim of which is the reconstruction of the physical body, first, in the receiving of new elements, and, second, in the casting out of old ones.

Back of this physical reconstruction, however, there is going on the far more important reconstruction of the spirit out of which is built the body.

These processes are continually going on with the body, operating through the skin, the stomach, and other organs, as well as in the periods of physical prostration or indisposition above referred to.

All sickness is an effort of the spirit, renewed by fresh influx of force, to cast off old and relatively dead matter. But as this intent has not been recognised by the race, the spiritual process or effort, with its accompanying pain and discomfort, has been held and feared as a signal or approach of death. So, with no knowledge of spiritual law, and judging everything by the material, the temporary and necessary weakness of body accompanying the process has been considered an unmitigated ill. Such belief has in the past only aided the spirit to pile on itself more and more of belief in the untruth that after a certain term of years no power or force in the universe could prevent the physical body from "ageing," shrivelling, weakening, and finally perishing.

The body is continually changing its elements in accordance with the condition of the mind. If in certain mental conditions, it is adding to itself elements of decay, weakness, and physical death. If in another mental condition, it is adding to itself elements of strength, life, and perpetual life. That which the spirit takes on, in either case, is thought or belief.

Thoughts and beliefs materialise themselves in flesh and blood. Belief in inevitable decay and death brings from the spirit to the body the elements of decay and death. Belief in the possibility of an ever-coming inflowing to the spirit of life brings life.

If new life is being thus added to you, there must also be an accompanying throwing off of the old or relatively dead matter of the body, just as when an influx of new life comes to the tree in the spring, it casts off the dead leaves which may have clung to it all winter.

Through similar inflowing of new life or force does the animal and bird yearly shed the old fur or feathers and take on the new, and correspondent changes take place throughout the whole organisation of bird, animal, and man.

The spiritual law works in all forms and organisations of the cruder form of spirit which we call "matter." In the human being this influx of force is greater than in the lower forms of life. It does not flow equally to all human beings. Some receive more than others. But in the course of advancement men and women are to come who will receive so much of this influx as to be obliged to see these further possibilities of existence and also to realise them.

When new ideas or thoughts are received by our higher mind or self, they are warred against by our lower or material mind. The body is the battle-ground between these two forces and therefore suffers. As minds come to trust, even to a small extent, in the Supreme Power and entertain the idea that physical disease and physical death are not absolute necessities, the higher Power must prevail. Some old error will

be cast out; some new idea will come to stay; the body will be better and stronger after each succeeding struggle, and these struggles will also gradually become less and less severe, until they cease altogether.

People have in the past lost their physical bodies, because, being in ignorance of the fact that sickness is a process of the spirit to throw off the old material thought and take on new, they have used their forces in the wrong way to retain such thought. They retain it by their belief. Your belief will make your sickness a benefit or an evil to you. If you can but entertain the belief that it is a spiritual process for getting rid of old worn-out elements, you assist greatly the mind in the performance of this process. If, however, you believe that sickness is entirely a physical condition, and that no benefit and only evil comes of it, you are using force only to load down the spirit with more and more error, of which your flesh and blood will be in quality an expression, until at last your spirit rejects the body which it has been trying to carry and drops its burthen. It rejects at last the whole body through the same laws by which it rejects a part of it when that part is spiritually dead.

If you receive with scorn the thought that your physical body, through fresher and fresher renewal of its substance, can be made perpetual, you close to yourself an entrance for life and open another to decay and death.

We do not argue that you "ought" to believe this. You may be so mentally constituted that you cannot now believe it. There are many things to be in the future which none of us have now the power to believe. But we can, if the thing deemed impossible be desir-

able, pray or demand a faith which shall give us a reason for believing, and such faith will come in response to demand.

Faith means power to believe in the true, or the capacity for the mind to receive true thoughts.

The faith of Columbus in the existence of a new continent was a power in him to entertain an idea greater than others of his time. People who, to use the common expression, "have faith in themselves," have also an actual power for carrying out their undertakings greater than those who have no faith in themselves. When you demand faith in possibilities for yourself that now seem new and strange, you demand also the power and ability to draw to you the capacity to see or feel reasons for truths new to you. If you demand persistently the truth, and only the truth, you will get it, and the whole truth means power to accomplish seeming impossibilities.

"Thy faith hath made thee whole," said the Christ of Judea to a man who was healed. To us this passage interprets itself as meaning that the person healed had an innate power of believing that he could be healed. This power, which was of his own spirit (and not of Christ's), so acted on his body as instantly to cure his infirmities. Christ was a means of awakening this power in that man's spirit. But Christ himself did not give the person that power. *It was latent in the person healed.* Christ woke it into life, and probably only temporary life and activity, for we do not hear that any of the recorded cases of sudden healing in those times were permanent. They fell sick again and finally lost their bodies. Why? Because the faith or power which they drew to themselves for a brief time did not

come to stay. They had not learned to increase it continually through silent demand of the Supreme Power. Their spirits went back into the domain of material belief. When that belief again materialised a load on the spirit hard to carry and they were sick, no one was at hand like the Christ to awaken it into a temporary faith or power.

No person can become permanently whole (which implies, among other powers, immortality in the flesh), or attain entire and permanent freedom from disease, who is ever trusting or leaning on any other save the Supreme to gain the power of faith. In this respect every mind must stand entirely alone. You cannot draw the highest power if you depend always for help on another or others. If you do, you are only borrowing or absorbing their faith. Such borrowed faith may work wonders for a time. But it does not come to stay. When that of which you borrow is cut off, you will fall into the slough of despond and disease again. You had really never drawn from the right source—the Supreme.

Our most profitable demand or prayer, made consciously or unconsciously, is, "Let my faith be ever increased."

When you reverse your mental attitude regarding sickness and do but entertain the belief that it is an effort of the spirit to throw off errors in thought which, as absorbed and received from earliest infancy, are materialised in your flesh, you gradually cease to load up with error. You commence also the process of unloading and casting out all former errors in thought. The sickness you had many years ago in fear of death has, in a sense, packed away that particular

remembrance of such mood of fear in your being, and with it the belief that accompanied such remembrance. That belief has been working against you all these years, as all wrong belief must work against you.

It is literally a part of your real being, as all past individual remembrances and experiences are a literal part of our beings.

It is retained in your spiritual memory, although its material remembrance may have faded out. That remembrance is in thought a reality. But it is the remembrance of a false belief, teaching that death and decay can never be overcome. This belief, the reversed action and state of your mind will cast out. But such casting out must have a correspondent expression in the flesh. The physical expressions of all your former coughs and colds, fevers, and other illness must reappear, at first possibly severe, but gradually in a modified form. You are then unloading your old false beliefs. But if your belief is not reversed and you go on as before, regarding physical decay and death as inevitable, then with every illness, in such mental condition, you pack away another error, another untruth, and another addition to the load of untruths, whose certain effect, as added to the rest, is to weaken, crush, and finally cause the body to perish.

There is no period in the "physical life" too late for receiving or entertaining the truth. There is no period too late for such truth to commence its process of physical renewal, and though that particular physical life may not be perpetuated, yet the spirit, in receiving such truth, receives a force which will be of priceless value to it on the unseen side, and by its aid it may be able the sooner to build for

itself a more perfect spiritual body, and the ultimate of the relatively perfected spiritual body is the power to be and live in the physical and spiritual realms of existence at will.

If you hold to the idea that mankind are always to go on as in the past, losing their bodies, and are also to remain without the power to keep those bodies in perfect health, then you set your belief against the eternal fact that all things in this planet are ever moving forward to greater refinement, greater powers, and greater possibilities.

Medicine and material remedies may greatly assist the throwing-off process. A skilled and sympathetic physician of any school may be of much assistance. Everything depends on the mind and belief in which you take the medicine and the physician's advice. If you regard both as aids to your spirit in throwing off a load and building for you a new body, you give, in such belief, great help to the spirit so to throw off and build. But if you regard both medicine and physician as aids only to the body, and a body also which you hold must at best weaken and perish some time during the next thirty, forty, or fifty years, you will load up with belief in error faster than you cast it off, and the load becomes at last too heavy for the spirit to carry.

What causes the man or woman to be "bowed down by age"? What causes the stooping shoulders, the weakened knees, the tottering gait? Because we believe only in the earthly and perishable. The spirit is not earthly, nor is it perishable. But you can load it down literally with an earthly quality of thought which will "bow it down toward the earth with such burthen."

It is not the physical body of the old person that is bent and bowed down. It is that part which is the force moving the body, that is, his or her spirit, loaded with material thought which it cannot appropriate or assimilate, that becomes so bent, bowed, and weak. The body is always an external correspondence of your mind or spirit.

A body thus ever renewing, beautifying, freshening, and strengthening means a mind behind it ever renewing with new ideas, plans, hope, purpose, and aspiration. Life eternal is not the half-dead life of extreme old age.

The person who can see only the physical side and temporary expression of life; who eats and drinks in the belief that only the body is affected by less eating and drinking; who believes that the body is sustained merely by force generated within itself, and that it is not fed of an unseen element coming from the spiritual realm of element; who believes that nothing exists but what he can see, hear, and feel with the physical sense (that is, the material, which is always the temporary and perishable), draws to himself mostly those forces and elements which cause the temporary and perishable, and these, acting in his body, make it temporary and perishable.

Death of the body begins with thousands many years ere they are in their coffins. The pale face, with its parchment-coloured skin, means a half-dead skin. It means a portion of the body on which the spirit works the casting-out process of dead element and taking on of the new very imperfectly. In the freshness of infancy and early youth, the spirit cast out and took on more vigorously. As years went on,

untruth was absorbed by that spirit. Its growth in knowledge was more and more retarded. Responding physical changes became slower and slower. The body commenced to show "signs of age," that is, to die, because such spirit was less and less fed of that element which brings constant renewal of new thought, which is new life.

So far does the belief and faith in weakness and decay prevail with the race that wisdom is often allegorically portrayed as an old man, grey, bald-headed, bowed, and sustained by a staff. That means a wisdom which cannot prevent its own body from falling to pieces.

In that form of being we call the child (a spirit or mind having come into possession of a new body), there is for a period a greater spiritual wisdom than when the child is physically more matured. It is the unconscious wisdom of intuition. It is for a time more open to the truth. For such reason, up to the age of eighteen or twenty, the spiritual casting off and taking on processes in the body are more perfectly performed. These relatively rapid changes in the physical maintain the bloom and freshness of youth. Sooner or later, however, the higher spiritual process ceases gradually to operate. Beliefs in the false, as taught or absorbed from others, materialise themselves in the body, despite all the resistance of the higher mind, as expressed in pain and sickness. The load of belief in the earthly and perishable accumulates. The body assumes an appearance in correspondence with such thought. At last the higher mind refuses longer to carry such a burthen, flings it off, and leaves a dead body.

The death of the body is then the final process for casting off cruder element from the spirit which it can no longer use or appropriate.

But it is very desirable for the spirit to be able to keep a physical body which shall refine as the spirit refines, because in such equality of refinement between the spirit and its instrument, our increase in happiness is greatly advanced, and the relatively perfected rounding out of our powers cannot be realised until this union between spirit and body is effected.

When the Christ of Judea said to the elders of Israel of the little child, "Except ye become as this child ye cannot enter the Kingdom of Heaven," he meant, as the text interprets itself to us, that they should become as open to that inflowing of force as that spirit (the child) was at that period of its existence.

Were such influx maintained, the youth of the body would be perpetual.

The child is more "led of the spirit" than the grown-up person. It is more natural. It discards policy. It shows openly whom it likes and whom it does not. It has often more intuition. It will dislike a bad man or a bad woman when its parents see no evil in that person. It knows or rather feels far more regarding life than its parents give it credit for. But it cannot voice its thoughts in words. Yet the thoughts are still there. It has not learned to train itself to the double-faced custom of the world which smiles in your face and sneers behind your back. It is relatively natural. Its spirit for a time gives itself free expression. When the spirit loses this freedom of expression, when we pretend what

we are not, when we say "Yes" outwardly and think "No" inwardly, when we court only to gain a favour, when we feel anger or disappointment or irritation within and pretend content and happiness without, we become more and more unnatural in all tastes and desires. We blunt and for a time destroy all the higher spiritual senses and powers. We become unable to distinguish truth from falsehood. We are unable to feel spiritually what faith means, much less draw this great and indispensable power to us, and without this drawing power the physical body must be cast off by the spirit.

The body in dying does not "give up the ghost." It is the ghost (the spirit) that rejects the material body.

If spirit, through casting off unbelief, becomes more and more accessible to thoughts and things that are true, and therefore grows to more and more power, it will, acting in all parts and functions of the body, operate the casting-off process more and more quickly, as it does in the material youth. It will refuse or reject, through the physical senses of touch or taste, anything which would injure or adulterate it. It can attain to such power that an active poison, if accidentally placed in the mouth, would be instantly detected and rejected, or if swallowed would be instantly cast from the stomach.

It is not the physical stomach which rejects food unfit for it or casts out the nauseous dose. It is the spirit which moves the organ to such action through a knowledge of its own that the cast-out substance is unfit for it. It is so unfit because there is no spirit or quality in the rejected element which can assimilate with and help the spirit. As your spirit grows in

power, this sensitiveness to all things which can do it evil, be they of the seen or unseen world of things, will increase. It grows keener and keener to the approach or presence of everything evil and casts it off. It will warn you instantly of the evil or designing person. It will tell you what is safe and fit for your association. It will at last cast out or refuse to receive all evil thoughts which now you may daily receive unconsciously, which work more harm than anything material can do, for by them the spirit is poisoned.

As faith increases many material aids will be called in by the spirit which will greatly help the renewing processes. These aids will come in selection of foods, in choosing proper associations, and other changes of habit and custom.

But it is the spirit which must prompt and direct these material aids. When such prompting comes you will be obliged to follow it. The food to be avoided you will not be able to eat. Your taste will reject it. The association injurious to you, you will not be able to keep company with. The habit to be changed will drop off easily and naturally.

But if you make any rigid rules for yourself in these matters, in the hope that they will tend to spiritualise you, you are allowing the material self to take the matter in hand. The material or lower mind is then trying to give the law and rule, and to refine the spiritual or higher self. Let the spirit, increased in faith, do the work, and when the time comes for you to reject any animal food, or any of the grosser element in any form, the desire and relish for these will have gone.

In stating our belief that immortality in the flesh is a possibility, we do not infer that it is one which any now physically alive may realise. Neither do we infer that it is one which they cannot realise. Nor do we argue that people should immediately set to work in any material sense in order to "live forever." We hold only that it is one result which must come sooner or later of that spirit evolution, or growth from the cruder to the finer, which has always been operating on this planet and on every form of matter. Matter is spirit temporarily materialised so as to be evident to correspondent physical sense.

As we grow in the faith of these spiritual processes for casting out the old and taking in the new, and consequently realise the accompanying greater refinement or spiritualisation of the body, we shall aid more and more those who are nearest us on the unseen side of life. For as we become more spiritualised in the flesh they are helped more to materialise of the spirit. In other words, we shall become physically tangible each to the other, because in the material thought which we cast off there exists an element which they can appropriate to make themselves more material. Their spiritual bodies are also under the same laws as regards the throwing off and taking on process. What they throw off as coarser to them is the finer and fit for us. This element we spiritually absorb. It is for the time and condition a certain spiritual food and life for us. Through what they throw off we are aided to spiritualise the body. Through what we throw off they are aided to materialise the spirit.

REGENERATION; OR, BEING BORN AGAIN

We do not yet know the full meaning or value of life.

The commonly held idea of existence runs thus: to be born, to grow from infancy to youth, from youth to maturity, from maturity to old age, from old age to death. During these stages, to gain possibly fame or fortune, but ever at the end to weaken, sicken, and die.

Man's real and ever-growing life is a condition so unlike this present existence, that there is scarcely a possibility of any realisation thereof by comparison between the two. If you had never seen anything of a tree but its roots in the dark, damp ground, could any one by means of words convey to you a realisation of the beauty of its foliage and blossoms in the sunlight?

Our physical existence is the root from which in the future is to come an indescribable beauty and power.

Some speak lightly of their bodies, call them incumbrances, and entertain glowing anticipations, when rid of them, of a blissful life, entirely in the spiritual realm of existence.

This involves an error.

Because a certain physical life with ever-refining physical senses is in every stage of existence a necessity to the fullest completement of our lives.

The Christ of Judea spoke of the necessity of "Regeneration." "Ye must be born again," he says.

Re-incarnated we all have been many times. Regeneration is a step beyond re-incarnation.

Re-incarnation means the total loss of one physical body and the getting of a new one through the aid of another organisation.

Regeneration means the perpetuation of an ever-refining physical body without that total separation of spirit and body called death.

The cruder the spirit, the longer were the intervals of time between its getting for itself a new physical body through re-incarnation.

As the spirit was quickened and gained power, these intervals became less in duration, numbering years in place of centuries. With still greater increase of power the spirit will seek the regenerative instead of the re-incarnative process of perpetuating its life of the physical senses.

A spiritualising and refining power has ever been and ever will be working on this planet. It has through innumerable ages changed all forms of being, whether mineral, animal, or vegetable, from coarse to finer types. It works with man as with all other organisations. It is ever changing him gradually from a material to a more spiritual being. It is carrying him through his many physical existences from one degree of perfection to another. It has in store for him new powers, new lives, and new methods of existence. That spiritual power has given him in the past new inventions. It illuminated his mind to see the uses of steam, electricity, and other material agencies. But far greater illumination is to come. A time is coming when he will not need iron, steam, and electricity to promote his convenience or enjoyment. New

powers born out of his spiritual life will supersede the necessity of many of his present material aids.

There will come in the future a more perfected life, when, for the few at first and the many afterward, there will be no physical death.

In other words, every spirit will be able to use both its spiritual and physical senses, through the continual regeneration of its physical body.

Such making over and over again of the physical body will come of successive changes of mind. There will be continual separations from one old state of mind after another and entrances into new. We shall ever through regeneration be born into new individualities.

Regeneration may supersede re-incarnation, because of our coming into a higher order of life, or receiving and being built of a higher order of thoughts. The spirit will then be ever changing its physical body for one still finer and more spiritualised.

This is the process referred to by Christ as being "born again."

Life is an eternal series of regenerations. The whole aim and scope of all these writings is the endeavour to show what life really means; how the spiritual life rules the physical life; and how we are all growing from cruder to finer forms of life.

The spirit is regenerated when it shakes off the old physical body. It shakes off an old body because it is tired of carrying an instrument through which it cannot express itself. The old man or woman of decaying powers has as much mind or spirit as ever. But that mind cannot act on its body. It is cut off in a sense from that body. It is receding from that body

and will finally quit it altogether. It recedes because, through ignorance, it has been drawing for years inferior thought and a monotonous round of thought to the body and endeavouring to make it over again with old rotten material. It is like trying to repair a leaky roof with rotten shingles. This is the degenerative process of to-day and the cause of the decaying physical power and death of the body.

But the more enlightened spirit will find out how to act on and replenish the body with newer and newer thought. This makes the body ever newer and newer and so keeps up the necessary connection between spirit and body.

We do not part with life in the loss of the physical body. But we do lose thereby one kind of life and a most important agency for the fullest enjoyment of life.

We lose in what is called death the use of that set of senses which we call the physical. We lose the power of living in a close connection with the world of physical things. It is most desirable to maintain a connection with the physical world, and the spirit on losing its body, contrary to general belief, laments the loss of such body and desires eagerly to have the possession and use of its former physical senses. Failing in this it uses, so far as it can, by a psychological law, the physical senses of those having bodies, whom it can influence or control.

Every living man and woman has such influence brought to bear on him or her from the unseen side of life.

The "dead," as they are falsely called, resume imperfectly their lives on earth, through aid unconsciously

given them by the living, or, more properly speaking, by those living with physical bodies.

If we do not wish to find out the new—if we instantly reject what some may call "new-fangled ideas"—if we want to go on in the old way of our fathers, then we invite the company and mind of spirits as ignorant as ourselves, who will only help on the decay of our bodies after getting from them all the use they can.

These are "unregenerated spirits." They have drawn to them little new thought since losing their bodies. They will by reason of the same ignorance through which they lost the last physical body, be drawn into another re-incarnation, and perhaps another and another, until at last, gaining with each life more knowledge, they will know how to regenerate their bodies.

This regeneration will not come of any material medicines or methods. It will come of changing spiritual conditions. These spiritual conditions will cause the adoption of new habits and ways of life. But to adopt these habits before the spiritual condition prompts or demands them will do little good.

We have a life of the physical senses. We have another of the finer or spiritual senses. We live during the waking hours by the physical senses. We live another life during sleep by the spiritual senses. When these two lives are properly adjusted, they feed each other healthfully.

With such proper adjustment the physical senses receive a certain necessary supply of element from the spiritual while the body sleeps.

The spiritual being receives also from the material

condition a certain vital supply. If your spirit loses its body these sources of mutual supply beween body and spirit are for a time cut off.

The more perfected or regenerated life of the future means the consciousness of existence by both the physical and spiritual senses.

The life of the physical senses and that of the spiritual senses are necessary to each other. When they are joined together, and we become conscious of the use of both, life is relatively perfected and the spirit attains a degree of happiness not now to be imagined.

During all the centuries which have passed since Christ's time, can we point to any instance of this new birth or regeneration? If such regeneration is owing to a higher Faith and higher Law, can we say that any person, no matter what may have been their reputation for piety or uprightness, whose bodies have finally sickened and decayed, have lived up to the highest Law?

"The wages of sin are death," says the Bible. We would prefer to say that the result of an unperfected life is the death of the physical body.

The body of every weak, shrivelled, trembling old man or woman is to-day the result of sins committed in ignorance. Those sins lay in their thoughts. Out of such thought as it attracts the spirit builds first its spiritual body. The physical body is a material correspondence of the spiritual body. If the spirit believes in error it builds that error into the body. The result is decay.

For this result no blame can be imputed to those who suffer. They have lived up to all the light and

knowledge they had. With more growth there will, in some condition of existence, come to them more knowledge. They will then see new methods of living and avoid the mistakes of the former less perfected life.

Charity comes of the knowledge that all people live up to the best light which they have. God alone can light up the darkened chambers of our and their minds. When we, leaving the faults of others alone, ask that our minds may be illuminated so as to see and avoid evil, that illumination alone will help all about us.

People weary of existence, because they think year after year the same set of thoughts and ideas over and over again. Eternal life and happiness come of a perpetual flow to us of new thought and idea. Thought is food for our spiritual beings. Our physical bodies are not nourished on one monotonous kind of food from year to year. Feed the spirit with the same thought (or try to) from year to year and it becomes sick. The sick spirit makes the sick body.

The Law of Eternal Life will not allow this repetition to go on. The Law says to us: "You were not made to run in ruts and grooves of fixed habit. You are not as John Smith or John Brown to be an eternal individuality without change, like a post rooted in the ground. You are to have a new mind for this period, and a superior mind with increased powers of perception for the next period. You are ever, by drawing to you and adding to you new thought, to be as so many different individuals; as you live on, and as this process of regeneration proceeds, you are born or changed into successive types of being, each one being finer than the last."

The regenerated life with a physical body means an ever-increasing life. It means a fresher capacity, with each day's waking, to sense that beauty in Nature which exists all around us. It means a new glory in each day's sunshine. It means a repose and restfulness whereby we can sit still and feel the spirit which animates the tree, the leaf, the ocean, the rivulet, the star, the flower, and every natural expression of the Infinite Mind. It means the daily flow to us of new thoughts which shall fill us with new life. It means that we shall rejoice in the realisation and firmly grounded faith that we have in us the possibilities for development into numberless new lives. It means that power of so losing our material self in any effort which we may make that all sense of time shall vanish and ennui and mental weariness shall be destroyed. It means power to live without drudgery of mind and body, or that anxiety which is even worse than drudgery. It means at last the getting of enjoyment from all things. To get enjoyment from everything is to get life from everything. To get life from everything is to get power from all things. To get power implies a control of all physical elements. This includes a power of ever holding an ever-refining physical body.

Ennui is sickness. When we don't know what to do with ourselves, when we try to kill time and everything seems "flat, stale and unprofitable," we have temporarily lost our hold of the Great Fountain of life, the Supreme Mind and Power. We are absorbing the wearied thought of thousands around us, who think the same thing from day to day and from year to year, whose minds in their play are treadmills, who

are trying to get life, exhilaration and variety entirely out of physical things.

The true and regenerative life cannot be gotten from material things. That is the reason why all that money can buy fails to satisfy. The monster of discontent and ennui rages as much in the palace as the hovel. Solomon was in the claws of this beast when he said: "Vanity of vanities, all is vanity." That exclamation is a libel on the Infinite Mind. It came from the Jewish king, because he was trying to get life and happiness out of wood and stone and metal, and flesh and blood and all things material. It cannot be done.

But when, through demand of the Supreme, you get new thoughts, the material thing of yesterday seems to you as a new thing of to-day. The very rock which you passed yesterday has a new idea associated with it to-day. It may not be an idea which you can put in words. It is something which you feel rather than think. Myriads of thoughts, coming at the physical sight of all material things about us, are so felt, but can neither be talked out or written out.

The regeneration of the body comes in response to our increasing demand of the Supreme Power to be led in the path of the Highest Wisdom. It comes of a courage gained at last of persistent demand, whereby we shall *dare* to trust entirely to that power. This it is doubtful if any can do at present. We try to trust in God, but when the pinch comes and things look dark, we are tempted to adopt some of our worn-out material methods for averting the evil. But perfect trust in the Supreme Power can gradually come to us. When it does men will become more than mortal.

Whoever attains to such perfect trust will be regenerated.

Demand then new thoughts, and an increasing nearness to the Supreme Mind, and in time you receive new life, and all things about you are, for you, imbued with new life or idea. You are then in the line of the regenerative process. Your spirit, as well as your body, is being born again and again. It is drawing to it ever new ideas, and becomes literally a new spirit, a new being. If the spirit is being thus renewed or regenerated, the body must be also.

As we become more spiritualised, as the material mind gives place more and more to the Spiritual Mind; in other words, as the regenerative process goes on, we shall, from time to time, find ourselves prompted to change many of our habits and modes of life. These changes will involve eating, sleeping, and association.

But we need not try to force these changes on ourselves. The regenerative process will involve the eating of less and less animal food, until we shall eat none whatever. But there would be nothing gained from ceasing to eat meat before the desire for it had gone.

The regenerative process will impel us at times to seek solitude, because when alone with Nature the spirit absorbs and assimilates a finer quality of thought. But to enforce on ourselves the solitude of the hermitage or cloister when there is no real love for it does little good, as is proven by the fact that hermit and recluse have physically decayed and died like the rest.

This regeneration of the body will come to no one directly from any system of forms, habits, or observances. It will come because of a time ripe for it to

come. As this planet ripens spiritually all material things upon it partake of that ripening or development. The life of to-day, so different and superior to that of five hundred or a thousand years ago, is a part and a proof of that development. The earth ripened first from chaos to the coarse development in the animal and vegetable kingdoms of ages ago, and then to its present relatively more refined condition. But this refining process is never to cease.

Perhaps you will say on reading this, "What has all this to do with me? What you say may be true. But it is all too far off, too indefinite. I want something to benefit me now."

This idea of the body's regeneration is for you a benefit now, if you can accept it. It cannot be displaced from your mind. It will first, as a tiny seed, stay there. It may for months or years show no sign of life and seem to be forgotten. But it will grow and have more and more of a place in your thought. It will gradually change the quality of your thoughts. It will gradually force out an old and false interpretation of life and bring in a new one. It will impel you to look ever forward to newer joys and make you cease groping among regrets and sad remembrances of your past, when you know that such thoughts bring decay and death to the body. We are built literally of our thoughts. When we realise that our regrets, our envyings and jealousies, our borrowings of trouble, or our morbid contemplations of subjects ghastly and sickly, are literally things, and bad things, actually put in our bodies, as such thoughts, materialising themselves from invisible to visible element, turn into flesh and blood, and that as so built into ourselves they bring us

pains, aches, weakness, sickness, wrinkles, bowed backs, weak knees and failing powers, we have a good and tangible reason for getting rid of them.

The body of a person given over to melancholy will be literally built of gloomy thoughts materialised into flesh and blood.

When a girl realises more and more clearly that jealousy, peevishness, and pettish pouting moods will spoil her good looks and complexion, she will make efforts to rid herself of such thoughts. They will destroy her body. The Infinite Power for good wants all things and all people to be beautiful, healthful and symmetrical, and intends ever to increase this beauty, health, and symmetry. It works through a continual process of regeneration to keep them so. If it cannot effect such perpetual life and beauty with one physical organisation, it mercifully lets it go to pieces and gives the spirit another.

When a man realises that his angry mood, or his covetous mood, or his grumbling mood represents so much material put in his body, and that such element will give his body pain and make it sick, he has a good strong reason for having some care as to what his mind runs on, and for making the "inside of the platter clean."

Let us remember, so far as we can, that every unpleasant thought is a bad thing literally put in the body. Are some people unpleasant to us? Do their airs or affectations, or their stinginess or dishonesty, or their domineering manners, or their coarseness and vulgarity offend us? Well, let us try and forget them. Why talk them over for an hour, holding the while all their disagreeable traits in our minds, and think

of them, may be, for hours afterwards, when we know that these unpleasant images which we carry in mind are *things* which are being literally put in our bodies to affect them injuriously and degenerate them. All such thoughts we must get rid of.

Such riddance is the commencement of getting a new body. It is in the way of a literal regeneration. If through long habit we find that we cannot by our own endeavour keep out of these injurious moods, if we find ourselves from time to time drawn into the current of tattle, or greed, or envy, we can cease all endeavour of our own and ask help of the Supreme Power to give us new and better thoughts. That Power, through our demand, will give us a new mind. The new mind will bring the new body.

THE PROCESS OF RE-EMBODIMENT

THE fact that one person may gain such a mesmeric control of another as entirely to absorb that other's identity, and to make the individual operated on for a time subject to the will of the operator, seeing exactly as the operator desires him to see, tasting as he would have him taste, and being in imagination whatever he desires him to be, is a clue and corner-stone in getting at the mystery of re-incarnation, whereby a spirit is ushered into another life on earth in entire forgetfulness of its past existence or identity, even as the subject under control of the mesmeriser is for a period entirely oblivious of his own individual self and existence.

A mortal may mesmerise a spirit, and this may be done unconsciously. A woman, before and after conception, may dwell in thought much upon some real or ideal character, and this may attract to her that very character in spirit life. There are no ideals in the worldly sense. The ideal in thought represents some living type in the spirit. The highest character which you are capable of conceiving has a representative in spirit, and your present highest conception may be relatively imperfect. Hence your hero, your ideal, the actual reality in spirit life attracted to you, may still be incomplete, your incompleteness blinding you to his defects.

Such a spirit may be attracted to a woman before her child is born. It may be the spirit of some one who was very prominent in an earth life. It may have been a poet, a philosopher, a warrior, a statesman, a great artist. That spirit may be very unhappy. It may be seeking rest and finding none. It may, through its imperfectness, be unable to come near those very dear to it in the life of its former body. On earth, spirits of the body may come APPARENTLY in close association. Much, then, may be inflicted by one and endured by the other. One side of a husband's nature may be harsh, unfeeling, inconsiderate and tyrannical, when the wife is always gentle, considerate and uncomplaining. In spirit life they cannot again unite until the defects on one side or the other have been cured. Spirits cannot come into close and permanent association unless their relationship be real. It cannot be assumed.

The woman so dwelling much in thought on some person in spirit life attracts that spirit, and gives to it the only rest it can find. You will here naturally love to be where you are much admired and made to feel at home. It is precisely the same with the spirit. When you entertain some spirit in the thought of appreciation and admiration, when you read of their lives, or dwell on their deeds or utterances, and are thrilled by them, you are often thrilled by the presence of that very spirit. Because, as you have sent out your thought or spirit to him, he sends his in return, responsive to yours, and in proportion to the intensity of your admiration will be the concentration of that spirit upon yours and the nearness of his presence.

The spirit in question, so attracted to the woman at the period of which we speak, and able to find no other rest, may at last, through such concentration of interest, be absolutely, though unconsciously, mesmerised by her. He attaches himself permanently to her and is unable to leave her. He comes at last to see through her eyes and hear through her ears. His opinions are swayed and tinged by her opinions more and more, until at last he ceases to have any of his own. The condition of mind so thrown upon the spirit may be seen all about us in greater or less degree. Thousands lose more or less of their individuality through the influence of others. Unconsciously, they think another's thoughts, hold another's opinion, see with another's eyes. Mesmeric control means only thought-control. To be much with another person, to have little other association, to be dependent for one's happiness entirely on one association, involves the danger of the mesmeric on thought-control of that person; in other words, of thinking their thoughts and holding their opinions instead of your own. Such control may be held unconsciously by the other, or it may be held consciously. It is to be guarded against by variety of association and periods of solitude, whereby we may "find our real selves."

So, absorbed in the woman, the spirit's mind drifts towards what most occupies her attention. That naturally would be the child she is to bring into the world, or, in other words, the new organisation forming within her. He becomes attached to it by a spiritual link. In effect, the woman has unconsciously gained a total mesmeric control of the spirit. She has sent

that spirit into a mesmeric sleep or state. In such state the spirit has already forgotten self and the past existence. He is in a sense but a part of the woman doing and thinking as she wills. He is then linked by a spiritual tie to the child, because the woman's aspiration may be for a child like her ideal, the steady flow of thought in such desire forming this spiritual link. A flow of thought means a flow of substance, as real as any we see and feel. A flow of thought between you and another person is an unseen link between you and that other person, no matter how far distant are your bodies.

The child body is then born with an actually mesmerised spirit linked to it, not that the spirit is within the child's body. No spirit is actually enclosed in any human body. Its nucleus is there, but a spirit is an organisation which reaches far out from the body. A spirit is wherever it sends its thought.

Send all your thought in reverie to any place, and most of your real self will be in that place.

The body is an organisation distinct and apart from the spirit. It is simply the instrument used by the spirit in the earthly state of existence. Being in an earth life, the spirit needs an instrument of earth in order to adapt itself to the requirements of the earth life; as when you go down in a coal-mine, you need a miner's coarse suit of clothes for use in the mine, rather than satin or broadcloth. In this sense the body is a protection to the spirit in its earth life; and spirits who lose their bodies before reaching a certain stage of knowledge and consequent power feel and suffer much from such loss, because the spiritual body or spirit, obliged by reason of its immaturity to remain

on the earth (as very many are obliged to remain), may feel and suffer intensely from the thought of the mortals about it. It is "sensitive" to a degree which can hardly be realised here. Any person exceedingly impressional, and so made to feel pleasant or unpleasant by the presence of others, according to their nature or disposition, may comprehend to some extent how weak spirits, drawn by an attraction which they cannot resist towards certain people, may be made to suffer. The body with all its ailments, resulting through ignorance of spiritual law, is still a protection to our immature spirit against the power of evil thought.

It is simply, then, a new body for the spirit's use that is furnished by the mother. Yet this body has a certain life of its own. It is analogous to the life of a plant. Like a tree, it has its youth, its maturity, and its decay. Were the spirit possessed of sufficient knowledge, it could arrest this decay, and keep its instrument so long as it desired, not only in a condition of maturity but of ever-increasing vigour. It would do this by sending itself (that is, its thought) into the higher spirit life, and, through such line or ray of thought as a connecting link, draw to itself supplies of the life-giving element belonging to that region of spirit. One name for this process is "aspiration." In other words, it is the desire or prayer or demand for the highest and best. This mental action is as much based on a scientific law as is the attraction of gravitation. It is the actual sending of a part of our real being (the spirit) to a place from whence it draws fresh supplies of life. The thought which we so send upward is as much a real thing, though invisible,

as a telegraph wire, and, like a telegraph wire, it is an actual conductor of life to us. It is also the wire sending us messages and knowledge of methods for increasing such life and power.

The spirit so linked to a new body is not a "new being." It is the same spirit having a new instrument to work through, but it is still a spirit, in a sense, asleep. The thought-power of the mother still remains upon it after the new body comes into the world; for it is influenced by all the mother's thought and her errors in thought, and by the errors and ignorance in thought of all about it. It is still a spirit under the mesmeric influence of the operator or operators, these being the mother and those in close association with her. The mesmeric or thought-power of several, focussed on one person, is proportionately greater than that of one mind. All this is brought to bear on the spirit. It may, in its last body, have been a Catholic, a Jew, a Mohammedan. But if the mother and those about it be Protestants, it may now be Protestant, simply because the thought of all about it influences it to such belief.

While the body is very young the spirit can make but little use of it. In the year-old babe, it is in effect but a fragment of the old spirit that animates the new body. When it cries for food, or is annoyed by reason of any discomfort, it is as if you pinched or pricked the body of a full-grown person during sleep. There is just enough animation or spirit left in the sleeper's body to protest with a cry or a movement akin to that of the child. Because, in reality, during sound, healthy sleep, your spirit, your real self, is not with your body. It is abroad, roaming about, seeing

other spirits in other places and only connected with the body by a link.

The spirit linked to the new body during the period called childhood is still mesmerised. It is not its real self. It cannot, to any extent, take advantage of its past experience; that is eclipsed by the wills of the operators. If it be a strongly marked spirit, and one having passed through many previous re-embodiments, it will, as it grows up, and comes more and more under the influence of other minds, begin gradually to show something of its real self. It will internally protest and antagonise against much of the opinion about it. It will have a thousand thoughts, which it soon learns not to express to others, because they will be termed "wild and visionary." They are indeed visionary, but they are real visions. They are the promptings of the soul. They are the reachings out of the real self, the spirit, towards what is indeed true, despite the hamperings of the thought-influence about it.

The new body given it may be an imperfect one. As the seeds of stunted plants produce other plants inferior in quality, so are bodies brought forth imperfect. The thought-influence of those about it may aggravate such physical imperfection; that is, if the parents are always thinking disease, they show disease in the child. A mother dwelling on her complaints bequeaths those ailments to her child. The spirit is often actually mesmerised into the belief that it has a weak stomach or weak lungs. The parent who dwells ever in the desire for alcohol will, in this way, bequeath the appetite for liquor to the child, though he may not drink a drop. This is the real cause of what are termed "inherited diseases."

They are not inheritances of the body. They are inheritances of the predominant thought of those most about it while young. Did the parents, though afflicted themselves with diseases, think health and combat the tendency to think of their ailments, they would gradually cure themselves, and bequeath health to their children, despite the infant's physical imperfection at birth, which is also a result thrown on it by the mother's thought, or the thought of those about it.

So the spirit, thus furnished with a new body, may come again into the world to run its race, weighed down from the start with a new load of error. Not in a sense its real self; asleep and insensible of the powers which it may have used and proven for itself in a recently past existence; doomed to an enslavement of surrounding thought-influence; habituated for years to such influence, till such habit chains it to a rut of thought; taught that it is nothing but the body which it uses; educated to deride nearly all spiritual power, and spirit itself, as nonsense; cursed with appetites, possibly thrown upon it by the minds of others, in the manner stated above; the spirit and genius of a Napoleon, a Byron, or a Shakespeare, may be dragged about by a wretched body, diseased and dissipated; a vagabond, living in what is literally a wretched dream. This dream may continue through successive re-embodiments, unless it can be brought under the influence of some thought which knows the truth. Even then the awakening to know and realise that truth may be difficult, so vast and complicated is the process of de-education to be undergone; so many are the false ideas which it holds; so great is the tendency, in all it thinks, to think away from the truth; so strong

is the power of all the thought about it to put it in the wrong current of thought; so little does it know of the real laws and forces in Nature; so incredulous must it naturally be of the truths which we here attempt to tell; so absolutely fabulous to it must seem the fact, that what it has deemed its real self is not its real self, any more than your amputated arm would be yourself.

RE-EMBODIMENT UNIVERSAL IN NATURE

All forms of life are results of a continued series of re-embodiments in what we call matter. We may call matter the cruder form of spirit, so organised as to be visible to the physical eye.

Animals, birds, fish, and reptiles are re-embodied. To deny a spirit to one form of intelligence is to deny it to all forms, man included. The animal re-appears in a series of births, each birth giving to its spirit a new form. Each of these is a slight improvement on the last, if the animal is in its wild or natural state. Progression, improvement, and continual change from a coarser to a finer organisation, are not confined to man.

In pre-historic ages there existed those immense clumsy beasts, birds, reptiles, and fish, whose bones now prove that they lived. These are the unwieldy parents of our present races of animals. The spirit of a mammoth living countless ages ago may now exist in the elephant, deer, or wild horse. It is the refined spirit, using a body lesser in size, finer in quality, more graceful and more agile. It is the result of the unconscious tendency in all forms of life to the finer and better. When the spirit of the clumsy, wallowing, sluggish reptile or mammoth was using its body, it had always the desire for an organisation or instru-

ment which it could move about with greater freedom. It felt its tons of flesh and bones as an incumbrance. When that spirit had worn out one body and had found another, this desire still remained. Desire or demand will always shape the body in accordance with the ruling wish of the spirit. Such shaping is of course very slow, as we compute time. But time is as nothing in the growth of a planet and the growths on a planet.

Re-embodiment makes every animal trained by man more intelligent and better adapted for the use to which he would put it. The spirit of the dog trained to the water, being given a new body, retains the skill and training which it received from its master in the old one. If the desire of the dog was for fleetness, its body is shaped more and more through such desire for swift running.

The process of re-embodiment for the animal is the same as that for the man. The spirit passed from one body is attracted to another organisation in which a new body of like character is forming, and when that body becomes a distinct organisation from that of the parent, the animal spirit comes in possession of it,—such possession becoming more and more complete as the body grows to maturity, and lessening after the maturity of the organisation is passed.

The play and sportiveness of infancy and youth are due to the lightness and exhilaration coming of the spirit's having a new body. It is for the same reason that you feel better in a new suit of clothes than an old one. The old suit is filled with your old thought, for thought is a substance which attaches itself to and permeates whatever is nearest to him who thinks.

Your old suit is filled more or less with the depressed evil or immature states of mind which you have experienced in wearing it. When you put it on, you are putting on more or less of such low or despondent thought.

The animal passes from re-embodiment to re-embodiment, through periods compared to which that period embraced in man's known history is but a mere drop in the ocean. At last it reaches a point where the re-embodiment of its own species ceases. Its spirit is attracted to the finer and more complex organisation. It is incorporated with and becomes a part of it. That spirit organisation is man.

In ages far remote from any known historical record, man's savage instincts were but little above those of the savage animal. He was in reality but an animal, with more skill and ingenuity in the art of killing. His intellect had grown sufficiently to realise that a stick, a stone, or a sharp point on a stick or stone, could be used to let the life out of other animals. In this state the mother might attract to her the spirit of some more intelligent or highly developed savage animal. That spirit would then lose its identity as a quadruped, and re-appear in the body of a man, woman, or child. It might not be the only spirit re-embodied in the new being. The chief spirit might be that of some man or woman whose old body had died.

The supposed fables in the ancient mythologies concerning beings half men, half beasts,—such as centaurs, half man, half horse, or mermaids,—have their origin in these spiritual truths. Our race has been so developed out of the animal or coarser forms

of life. Countless ages ago all forms of life were coarser than now. As these grew finer, man attracted and absorbed the spirit of the finer.

The spirit of an animal can actually be re-embodied in a man or woman, and its prominent characteristics will appear in that man or woman. Remember that, as to size and shape, the spirit of a horse need not be like the horse materialised in flesh and blood. Spirit takes hold of a mass of matter and moulds that matter in accordance with its ruling desire and the amount of its intelligence. An anaconda is but the faint spark of intelligence only awakened into desire to swallow and digest. Such low forms of life as reptile or fish have not even awakened into affection for their young. The reptile, as to spirit or intellect, is but a remove from the vegetable. Because spirit belongs also to the vegetable kingdom. Trees have a life of their own: they are gregarious, and grow in communities. The spirit of the old tree re-animates the new one. There is in the vegetable kingdom the unconscious desire for refinement, for better forms of life. For this reason is the entire vegetable kingdom of a finer type than ages ago, when the world's trees and plants, though immense in size, were coarse in fibre and in correspondence with the animal life about them.

The true evolution, then, is that of spirit, taking on itself through successive ages many re-embodiments and adding to itself some new quality with each re-embodiment.

The "survival of the fittest" implies that the best qualities so gathered do survive. The lower, coarser, and more savage are gradually sloughed off. The

best qualities in all animal forms of life eventually are gathered in man. He has so gained or absorbed into himself courage from the lion, cunning from the fox, rapaciousness from vulture and eagle. You often see the eagle or vulture beak on one person's face, the bull-dog on that of another, the wolf, the fox, and so on. Faces hang out no false signs of the character of the spirit. Man, unconsciously recognising this, uses the terms "foxy," "wolfish," "snakey," and even "hoggish," in describing the character of certain individuals.

No animal taken from its wild or natural condition, and trained by man through successive generations for man's use, is really improved as an animal. It is only improved for man's use or pleasure. An animal overloaded with fat, such as may be seen at an agricultural show, is deprived of agility and strength. The development of fat to such an extent is an injury to the animal. Man's domestication of fowl or animal is artificial; it makes that fowl or animal entirely dependent on him for its support; it is then unable to sustain itself as in its wild or natural state. The domesticated duck or goose is a helpless waddler, almost unable to fly: its power of flight has been lost through generations of captivity. The bird or animal has a right to all the powers which Nature has given it. We rob it of those powers for the sake of its flesh, its eggs, or such use as we can make of it.

The spirit of the domesticated animal is absorbed into that of man. With it he absorbs the spirit of slavery, of dependence, of helplessness. He absorbs an unnatural, forced, and artificial product of spirit.

This tinges his own spirit with that of slavery, dependence and a certain helplessness. So the wrong which he does the animal returns again to him.

Nature refuses at last to perpetuate forced or artificial conditions in any sort of life. The higher or finer the breeding, the greater the care required to sustain bird, animal, or vegetable, the more liable are they to disease. Our highly bred cattle must have warmer housing, and food requiring more care in its preparation, than the so-called inferior type. A Californian mustang, which is a near approach to the wild horse, will sustain itself and do hard work where the highly bred animal would starve. Eventually, a point is reached where artificial breeding can go no farther. The artificialised type grows more and more delicate, and requires more and more care. If that care be removed, and the animal can survive, it returns in a few generations to the original wild type, as is seen in the rabbit; which, if left alone, will in three or four generations revert to grey, the colour of the wild species, and when grey it is a hardier animal than when white or "pied." Nature, after all, knows best what to do with her own. Man makes no real improvements on Nature. Let the spirit alone to its own impulses, let the spirit alone to its own direction, and it will do all things well. When we meddle with it, we bungle.

All grains, fruits, and vegetables cultivated by man are natural types captured and enslaved by him. They are bred to forced conditions. They are dependent on man's care. Remove that care and they cannot sustain themselves, as do the wild growths, or as did the parents of our present wheat, potato, apple, cherry,

or other vegetable in their natural states. In consuming these artificial growths, man absorbs also their spirit of dependence, of slavery and unnatural condition. All this tends to cripple and retard the growth of his spiritual powers.

All cultivated vegetable growths, like all artificially raised animals, are more subject to disease than the same species in their wild state. If neglected by man, they either disappear altogether or revert to the original type.

You may ask how could man have lived without the cultivated grains, fruits, vegetables, and animals? The answer is that man is not a body but a spirit using that body; that had this spirit grown naturally, it would have found other and better means for feeding and strengthening the body than those now used; that a higher degree of spiritual power would have gathered, appropriated, or condensed out of the elements any food or any flavour of food desired, as did the Christ when he fed the multitude; that when man, ages ago in his blindness, feared to trust in this way to spirit, and put faith altogether in the material,—in flesh and grain for food and in artificially reared flesh and grain at that,—he cut himself off from his higher and better life and happiness, the life of his spirit.

The tree of knowledge in the Garden of Eden, and the ill effect of its fruit on two persons, is not fable. The garden was the earth in its natural condition. Adam and Eve were the ancestors of our present white races. They were brought to this earth by a superior power from another planet. They possessed an intelligence superior to the dark races then on the earth. The powers that brought them wished these two per-

sons to depend on their own spiritual powers for support. They wished them to feed only on the wild fruits about them, so that they should absorb only the natural and more powerful spirit of such growth. They did not wish them to enslave any form of spirit embodied in a material organisation and corrupt that spirit through any forced and artificial process. The tree of knowledge implied that there were ways and means for bringing about these artificial growths which it was not well for them to know. The superior wisdom wished them to learn their spiritual powers, as it also wishes us. These would have done for them far more than the material, as they can do for us. The spirit's faculties, when cultivated, can enable people to leave their bodies, traverse vast spaces and visit other continents, and even planets. It can make man entirely independent of the present cumbrous devices for locomotion. There would be no need for bringing any merchandise or product of one land to another when a few seconds could carry our spiritual body to those lands. Spiritual power would make all and any food desired out of the elements at will. This would render cultivation of the soil unnecessary, as well as all forced and artificial growths of animal or vegetable.

Adam and Eve failed to trust in this power. The knowledge forbidden them was the knowledge of sustaining the life of their bodies through these forced and artificial states of animals and vegetables,—through captivity of natural organisations,—through an unnatural development in such captivity,—through a making of the animal what Nature did not intend that it should be, as well as the plant,—through killing and slaying, and renewing of the human

body's life by the unnatural life or spirit from another body.

"If ye eat of the fruit of the tree of knowledge," said to them the Higher Power, "ye shall surely die." They did eat or absorb the thought of this knowledge from some source, possibly from the lower races about them. They captured the wild animal, and made it, through artificial rearing, a creature which Nature did not intend that it should be. They did the same by the plant. Then came the slaying of these animals and the feeding of their own bodies with their blood. Twice is it repeated in the earlier chapters of Genesis, "Ye shall not partake of the life which is in the blood."

In Eden the animals did not fear man; there was no need for their domestication. Even to-day wild creatures in their natural state can be wooed by persistent kindness to thorough tameness.

But with captivity and killing and hunting, the bird and animal learned to fear man; Eden was over. The fear implanted in the animal is, through eating of its blood, again transferred to man. So is every other unnatural or distorted quality, coming of artificial or unnatural growth. We absorb the helplessness of the plant or animal which is entirely dependent on man's care.

Adam and Eve failed because of their inability to comprehend and trust to spiritual law; they would trust only to the material. The material is temporary; the spiritual is permanent. What we see, be it tree, animal, or any form of matter, is really held together by spirit. We should call the attraction of cohesion the power of spirit to hold all matter together. To

trust in material things and material law, as it is mistakenly called, is to trust to the engine that draws the railway train, instead of the engineer who runs it. The engine represents the material; the engineer, the moving and controlling spirit.

THE MYSTERY OF SLEEP, OR OUR DOUBLE EXISTENCE

We live, move, act, enjoy, or suffer as much during the state called sleep as when awake. We live then through and by those finer spiritual senses possessed by all of us in embryo, and of which the sight, hearing, touch, and taste of the physical body, are rougher correspondences.

But this portion of our lives is a blank to us when the physical senses resume their sway on awakening, because the physical memory is not capable of receiving and holding any but the merest fragments of the scenes, events, and occurrences of our lives while the body is unconscious. Such fragments, often incoherent, inconsistent and jumbled, we call dreams.

Our dreams are the dim tracings of a real life—the life realised through these other senses dimly and fragmentarily marked on the physical memory, or memory of what is realised through the physical senses.

In sleep, a chord of thought (the silver link) connects body and spirit, though the spirit may then go far from the body. By that chord your spirit, while your body sleeps, sends that body a current of life, of good or evil quality, according to the world of thought you live in.

The death or loss of the body comes when this chord

is broken. When the mind grows into that condition in which it is always receiving new ideas and truth, that chord becomes stronger and stronger and cannot be broken. We shall then become "as wells of water springing into everlasting life."

We live therefore two lives quite distinct and separate from each other. The remembrance of each is blotted from the other. The spirit's life during sleep is quite forgotten when awake. On the other hand, our every day's life and existence is unknown to our every night's sleep-existence. We are in substance two individuals every twenty-four hours, one having but the vaguest knowledge or acquaintance with the other. We live daily in two worlds, close together as regards space but widely separated by the gulf of unconsciousness.

We have a material memory which will not write down our spiritual existence. We have also a spiritual memory which will not write down our physical or day's existence. One of our lives is a life in physical things with the physical body. The other is a life of spiritual things with the spiritual body and senses.

For as Paul says: "There is a natural body and there is a spiritual body."

This spiritual body co-exists with the physical body. It exists also after the loss of the physical body. It existed before the birth of our present physical body.

You are by day and night, sleeping and waking, as two persons who are strangers to each other, yet each having the same spirit. You are as one person having two distinct lives and two distinct sets of senses for each of those lives. Your spirit by day uses its body as a person who puts on a rough garment to go down

in a mine. It does not use this body in the other existence, and yet it thinks that it does, for in that existence the spiritual being, through ignorance, thinks itself a physical being, and therefore judges and reasons entirely from its physical senses. But in the higher development of our beings we shall also judge and reason through the finer and far more powerful spiritual senses, whose action is very different from that of the inferior senses, confined to the limitations of the physical body, and has far greater range than have these.

Columbus discovered a new physical world. But within and belonging to every one of us there lies half a world, half a life, half an existence, first to be discovered, next cultivated, improved and literally brought out of darkness.

As our minds or spirits grow in this or some other physical existence, these two worlds or existences for each and all of us are to be united, so that we shall live in and be conscious of both.

Demand or prayer is certain to bring more knowledge to us of life's mysteries, and knowledge will give our spirits more power. "Prayer without ceasing" (that is, a persistent desire to know the truth) will show by degrees these great powers lying in us in embryo and what a different thing is life from that which we hold it at present.

Then we shall be conscious of both lives and also happily conscious. But such consciousness at present would result in little or no happiness, because the tendency now is, through ignorance, to stray during sleep into a world similar in care, worry, anger, and uncontrolled mind, to that which many live in during

physical consciousness. Happily for us, we bring back to the waking or physical memory little remembrance of it. If we did, life might be doubled in misery.

But we do often bring back to the physical world the injurious results of our straying into a lower spiritual world during sleep. Two hours of sleep when your spirit goes to the pure domain of spiritual life will refresh the body far more than ten hours passed in the lower.

Sleep is a condition of unconscious rest and recuperation for the physical senses, but not for our other, the spiritual senses and being. The eye that sees in dreams is not the physical but the spiritual eye —an eye which can see as far as a thought can go; an eye, so to speak, at the end of a thought. The ear which hears in dreams is the spiritual ear, an ear whose power is not confined to a certain limited space.

The physical senses of touch, taste, sight, and hearing can only maintain their highest vigour for say ten or twelve hours out of the twenty-four. Keep the body awake for two or three days and all physical sense becomes impaired and blunted.

Our physical senses, during the condition called sleep, are fed and recuperated from that world or realm of spirit to which we may belong. Our minds or spirits during sleep go into and live in our respective worlds of spirit.

From such realms they gather and return to the body with the quality of that world's thought or element. Such thought may give the body strength or weakness, health or disease. In proportion as our minds are elevated and pure, full of desire to do right and justice; of desire for more and more power to do

good to ourselves and all others; of desire for more and more faith in the grand possibilities of existence; faith, also, in the possibility of a physical life, not only free from pain and disease, but one increasing ever in strength, vigour, and rejuvenation; will the spirit bring to its body more and more of vigour, health, and rejuvenation.

But if the mind is low and narrow, full of jealous and envious thought, believing only in the material world which its body sees and feels, and therefore believing that its whole being must decay and die, then such a spirit brings back from its peculiar world, during its body's sleep, only the elements of decay, death, and weakness.

Sleep is not always rest. The disturbed, anxious, fretting, or angry mind, on the body's losing its consciousness, goes (if no prayer or demand for peace and power intervene) to a realm of disturbance. It brings to the body on waking the element of disturbance. Hence, during the waking hours, disturbance and anxiety predominate.

Similarly, the mind dwelling on disease goes in sleep to the lower realm of disease. It brings only the thought and element of disease to the body.

Let your mind, then, before going to sleep, be on the thought of health. If the body is in any way ailing, say in thought: "It is only the instrument which I use that is ailing. What I think, I am. My spirit and spiritual body are well. Therefore they must, during sleep, send this physical body health."

Say this to yourself every night, and if immediate relief does not come, remember that you may have a lifetime of error in thought to contend with; that

your growth out of this must be gradual; and that the good results from such growth, though gradual, must be sure and lasting.

Our unknown life during sleep is of more importance than our known, waking, physical life. For it is the life of the spirit and of the spiritual senses, so far as they are developed.

Your real self is not your body but that invisible force whose only evidence is your daily, hourly thought. Your body is relatively but a thing of yesterday. Your thoughts are your body's foundation. What you think is as the spring which feeds your well of life.

Your spirit feeds your body during sleep with its peculiar beliefs or opinions. If you believe firmly, and without a doubt or question, that your body must in time weaken, decay, and show all the signs of old age, your spirit will surely bring the body the thought-elements of weakness and decay. If you will in your waking hours even but entertain the idea that the decay of the body after a certain time of the physical life is *not* an absolute necessity—that because this decay always has been (so far as you are aware), is no proof that it always must be for the race—that a demand on retiring for increase of health, of increasing vigour of mind and body, will bring in time such results to you—that a demand or prayer for faith to believe this will in time bring proofs to increase such faith—then such order of thought, if persisted in, will gradually turn your spirit during the body's unconsciousness from groping about in that lower spiritual realm of positive belief in decay, weakness, disease, and death where our race is now wandering. Such thought will gradually turn your mind into the spiritual realm

of strength, vigour, and youth eternal, and the spirit's effect on the body will in time be not a transient but a permanent good—one which comes to stay.

Your body is always changing its physical elements. It is not the same body which you had ten, twenty, thirty, or more years ago, because yours is not the same mind which you had ten, twenty, thirty, or more years ago. As your mind changes, so your body changes. As you grow continually into new truths, new elements from the spiritual will come to renew the body.

Your belief, be it what it may, materialises itself in your body. Believe implicitly in the absolute necessity of disease and decay, and your blood and flesh will become a material expression of disease and decay. Do but entertain the idea that disease and decay are not absolute necessities, and in a relatively little time your flesh and blood will have changed to an extent for the better, and as your belief grows (which it must) it will ever be changing for the better.

You do literally wear your predominant order of thought in your flesh. As your spirit acts on your body it sends the elements which it has absorbed from its peculiar sphere all over your body, and these elements materialise or crystallise themselves out of unseen into seen elements of flesh in a manner analogous to that in which metal dissolved and invisible in a clear solution is attracted and becomes visible on a slip of copper, lead, or zinc placed in such solution, or as a tree materialises leaf and fruit from unseen elements in the air about it.

But if from year to year you live in any rut of error, you add to the body an element or materialisation of error in the physical. That, in other words,

is sin. The proofs of sin are always decay, disease, death, and physical or mental pain.

Be the spirit as crude or on as low a realm of thought as it may, yet its tendency is always upward. It brings to the body in its sleep-existence a little of the more refined and powerful thought-element, mixed often with a great deal of the relatively lower element of weakness. The person whose body lives till the age of eighty or ninety has a stronger spirit than the person whose body dies, say at thirty. The stronger spirit is ever demanding strength, though, perhaps, hardly conscious that it does so. That demand is in its mind when the body goes to sleep. That demand works while the body is asleep. It brings a certain amount of life to the body, but life which, thus far in the history of our race, has been largely adulterated with error and false belief.

But as the strong spirit does so prolong its physical life, or, in other words, holds its body, so with more knowledge the spirit will grow stronger and hold a vigorous physical life much longer.

The principal error and eventual destroyer of the body's life in the case of the person aged eighty or ninety has been that such person thought that the body MUST die at or near that age. The thought and opinion of all about that person seconds such idea and pushes the force of "must" in the wrong direction. "Must" is most powerful, either as a destroyer or rebuilder.

After entertaining for a time the idea that decay is not an absolute necessity, proofs will come to you of its truth. True, you may have periods of prostration and weakness. Those are efforts of the new spirit or

thought brought you to throw off the old elements which have so long cumbered you. But the general tendency from year to year will be toward better health and increase of vigour. Such has been my experience. It is now five years since I began entering on what I may call a relatively intelligent realisation and experience of this order of thought. My health was never so good. I am fifty-five years of age, and my body seems almost made over anew.

The prayer or demand in the morning for the day of physical life should be to the Supreme Power for help in absorbing the best of the life and spirit of the physical world. That life is a part of the spirit of Infinite Good, or God. The growing tree, the wind, the clouds, the ocean, the river, the brook, the tiny blade of grass, the sun, the stars, are all filled with this life.

What we see or feel of these is not all of these. It is only a part, or their physical expression. Behind them and unfelt of physical sense, is another life, an element, a mystery, a spirit which impels, moves, and grows them.

Our minds have the marvellous capacity of drawing to themselves this life and power. Once so drawn, they remain for eternity. When you see a living tree, think or ask for the life of that tree and you will get it. When you see a flower, ask for its beauty. When you see the ocean, ask for its force. When you see anything alive that is healthful, symmetrical, and well proportioned, ask for that health, symmetry, and proportion. God or the Supreme Power enters into all these. They are parts of that Power. That Power or Spirit is nowhere outside of the visible or invisible

universe. That Power moves and acts in countless ways. It is in every shade of light and colour cast on sea and sky. When you set your mind for a second on any one of these myriads of God's physical expressions you are communing with God, drawing nearer and nearer to that Power, making it more and more a part of yourself, and bringing to you of the peculiar quality, or power, or beauty, or health, or vigour, expressed in that physical thing.

While the physical senses are active by day, they can, if so directed, draw on these things. No business need be so absorbing but that a second can be so employed. That second draws some force to you.

During sleep the physical senses do not so draw. Yet the strength so drawn during the waking hours remains. It is then a help to your spirit to push its way further into the world unseen of the physical eye, and so gather of the best of that world. Each day the mind, being so directed, adds to that strength. The higher the spirit is so pushed upward, the finer and more powerful is the element absorbed by the spirit to feed the body and recuperate with more and more power the physical senses.

So body and spirit mutually act, react, and feed each other. The body is as the root of the tree. The spirit is as its leaves and branches. The root draws from the earth an element and force to sustain trunk, branch, leaf, blossom, and fruit. Leaf and branch draw from the air an element or spirit without which trunk and root will die.

Your spirit, rightly directed, draws, like leaf and twig, an element from above which is necessary for the body's waking existence. The body, as the

root, by the help of this finer element, draws from below a sustaining force for the spirit and for your other or spiritual existence.

In this manner, in ages long past, did some "walk with God," as recorded in the Old Testament, and, as a result, not only were their physical lives prolonged to periods now by many deemed fabulous, as in the cases of Adam, Seth, Canaan, Mahalaleel, Jared, and Methuselah, all of whom lived over nine hundred years, but some escaped physical death altogether. Because that age for some was one of greater spirituality than the ages succeeding. Greater spirituality implies a greater power for the spirit to hold and renew the physical body.

In the sixth chapter of Genesis, third verse, we read: "And the Lord said, 'My spirit shall not always strive with man for that he also is flesh; yet his days shall be an hundred and twenty years.'"

Many centuries after this it was written that man's limit was three score and ten, because man had fallen away still further from communion with the Supreme Power. In other words, man relied more and more on material helps and less on spiritual. This cut his physical life short. It gave the Spirit of Infinite Good less and less opportunity to "strive with man," or, in other words, act on him, spiritualise him, and place him above all harm and pain from physical causes.

Of Enoch we read in Genesis, 4th chapter, 23rd and 24th verses: "All the days of Enoch were 365 years. And Enoch walked with God. And he was not. For God took him."

Enoch's was a relatively perfect life. His spirit

had so far dominated the physical as to cause a dematerialisation of his physical body, so that it vanished from the physical eyes about him, in the same manner as did a few others mentioned in the Biblical records. As the spiritualisation of our race increases (and it will increase), such dematerialisations will take the place of the death of the physical body.

If you suffer from sleeplessness, it will be a help to you to say to yourself early in the day: "I am going to sleep to-night; I must sleep; I demand of the Supreme Power help to sleep."

Then you are making the spiritual conditions during the physical life of that day to draw to you elements of rest at night. When so you set your mind early in the day, you have the day's rising tide of spiritual force to assist you. For all things in Nature and the natural and healthy order of life are stronger when the earth is turning toward the sun than when it is turning away from it.

Try this from day to day. Do not be discouraged if at first it does not succeed.

Try not to carry your business to bed with you. Think of rest and sleep when you retire. Some active minds, so soon as their heads touch the pillow, commence working, planning, fancying, speculating, wandering, or worrying more vigorously than ever. An hour so spent actually makes the flesh ache through weariness. This comes of habit unconsciously acquired. The mind has become inverted, turned in a direction which is opposite to the natural way. It insists on living then in the physical, when it should be in the spiritual. It goes then into the same realm

of restlessness when the body does become unconscious and feeds the body only with the elements of restlessness and weariness.

If possible, change your room when you suffer from a succession of sleepless nights; change, if you can, temporarily your place of residence. Change often breaks the "spell" of sleeplessness. A "spell" is a web of thought woven about you, and connected with the material things about you, so that when your sight or touch senses the walls, the furniture, or other articles in a room, you have sent you directly the same monotonous, unvarying set of ideas which are associated with these things. Change of physical surroundings may break this web or "spell."

If you awake at a certain hour, say one or four o'clock, for several nights in succession, don't let the idea fasten on you that you must the next night wake at that hour. Reverse this action of your mind and current of thought. Say, "I must sleep through the time." Don't let that miserable idea that your sleep must be so broken rule you. Make up your mind that you will rule it, and that your real self, your spirit, shall rule your body.

If there is another person in the house who is similarly wakeful, and with whom you are in any degree of sympathy, you are liable to awake as they do through the action of their mind on yours. In such case you must either remove from their immediate presence or induce them to set their mind in the same current as yours.

Set your mind on having restful elements about you. A cat sleeping in your room or in your house two-thirds of the time is a far better aid in bringing you restful

element than a nervous, restless person who must ever be moving for mere sake of moving.

Besides, the animal absorbs from you restless or sickly element and carries it off. For this reason it is healthful to have young, vigorous, harmless animals about you, but not animals or birds that are caged and deprived of liberty. The free animal, kindly treated, absorbs elements from you that you are continually throwing off, which, but for them, you might to your hurt absorb again. The element they so absorb from you does them no harm.

There is a suggestion of the working of this law in the "scapegoat," which yearly was loaded with the sins of the ancient Jewish people and then driven off into the wilderness.

If you have fallen into the unhealthful habit of taking narcotics, or any drug to induce sleep, and cannot immediately break off, say in mind every time that you take them: "I demand of the Supreme Power that I may be rid of the necessity of taking this artificial help as soon as possible. I demand that this drug, though it be a rotten reed to lean upon, shall help to push my spirit upward into the realms of pure and powerful thought. I demand, also, to be freed from the injurious idea that I cannot break off this habit, or that this help, imperfect as it is, cannot be made for a time a help instead of an injury."

A drug does you far more injury when your only thought on taking it is, in substance, this: "I expect this will ruin my health, but I must have it," than when you set your mind in the condition which we endeavour to indicate above.

With God "all things" are possible.

All things can be made helpful until you grow out of the necessity for their use, provided that you use or take them in the proper condition of mind or spirit; that whenever you take them you ask to get the greatest good out of them, with the least evil; and that you be freed as soon as possible from the unhealthy and unnatural condition, partly of body but much more of mind, which their long usage may have caused you.

YOU TRAVEL WHEN YOU SLEEP

YOU travel when your body is in the state called sleep. The real "you" is not your body; it is an unseen organisation, your spirit. It has senses like those of the body but far superior. It can see forms and hear voices miles away from the body. Your spirit is not in your body. It never was wholly in it; it acts on it and uses it as an instrument. It is a power which can make itself felt miles from your body.

One-half of our life is a blank to us; that is, the life of our spirit when it leaves the body at night. It goes then to countries far distant, and sees people whom we never know in the flesh.

Sleep is a process, unconsciously performed, of self-mesmerism. As the mesmeric operator wills another into unconsciousness, so do you nightly will yourself, or rather your body, into a state of insensibility.

What the mesmeric operator really does is to draw the spirit out of the body of the person whom he mesmerises. He brings the thought of his subject to some focus or centre, as a coin held in the hand. While thus centred, the thought (or spirit) of the subject is put in such a condition that he can most easily affect it by his will. He wills then the person's spirit out of his body. This done, he throws his own thought in that body. It is then as a house left open by its owner. The mesmeriser takes possession of that

body by the power of his own thought. It is not the subject at all who sees, feels, and tastes as the operator wills: it is the spirit or thought of the mesmeriser himself, exercised in another body, temporarily left vacant by its own spirit.

Thought is a substance as much as air or any other unseen element of which chemistry makes us aware. It is of many and varying degrees in strength.

Strong thought or mind is the same as strong will. Some persons are so weak in thought, as compared with the practised mesmeriser, that they cannot resist him. Others, of even stronger thought, can give themselves up voluntarily to his control. You need not be overpowered by any one in this way, providing you resist them in mind and call upon the higher power to assist you, if you feel their thought overcoming you.

When we "go to sleep," the spirit has been by its day's workings widely scattered away from the body; with so little of its force left by it, the body falls into the trance state of slumber. As the mesmeriser draws the spirit away from the body of his subject, so has our spirit drawn itself away from our bodies by its many efforts during the day.

Your body is not your real self. The power that moves it as you will is your spirit. That is an invisible organisation, quite distinct and apart from your body. Your spirit (your real self) uses your body as the carpenter does his hammer or any tool to work with.

It is the spirit that is tired at night. It is exhausted of its force, and therefore not able to use the body vigorously. The body is really then as strong as ever,

as the carpenter's hammer has the same strength when his arm is too weak to use it.

The spirit is weak at night, because its forces have, in thought, been sent in so many different directions during the day that it cannot call them together. Every thought is one of these forces, and a part of your spirit. Every thought, spoken or unspoken, is a thing, a substance, as real, though invisible, as water or metal. Every thought, though unspoken, is something which goes to that person, thing, or locality on which it is placed. Your spirit, then, has during the day been so sent in a thousand, perhaps ten thousand different directions. When you think, you work. Every thought represents an outlay of force. So sending out force for sixteen or eighteen hours, there is not at night sufficient left in or near the body to use it. The body therefore falls into the condition of insensibility which we call sleep. During this condition the spirit collects its scattered forces, its thoughts which have been sent far and wide; it returns with its powers so concentrated to the body and again possesses it with its full strength. It is, when scattered, like so many scattered rills of water trickling in many directions. Put all these together in a single volume and you have the power that turns the mill-wheel.

Could you call all of your spirit at once to its centre, and so collect its widely scattered forces, you would be fresh and strong in as many minutes as it now takes hours to rest you. This power was known to the first Napoleon, and sustained him for days with very little sleep during the crisis of his campaigns, when his energies were taxed to the utmost. It is a power which can be acquired by all through a certain training.

It is done by first placing the body in a state of as complete rest as possible; stopping all involuntary physical motions, such as the swing of limbs, tapping with the foot, or drumming with the fingers. All such involuntary movements waste your force and, worse, train you unconsciously to a habit, hard to break, of wasting force. The involuntary working of the mind, the straying of thought in every direction,—towards persons, things, plans, and projects,—the useless frettings over cares great and small, must be similarly stopped and the mind for a few minutes made as near a blank as possible. Concentration of thought on the word "in-drawing," or "drawing into self," or the mind-picture of your spirit with its fine electric filaments reaching to persons, places, and things far from you, being all drawn back and massed in a focus, is a help to do this, because whatsoever you image in your mind is a spiritual reality. That is, what you image you are actually, in spirit and by spirit, doing. Every plan or invention clearly seen in thought is of thought-substance, as real a thing as the wood, stone, iron, or other substance in which afterward it may be embodied, made visible to the body's eye, and made to work results on the physical stratum of life.

If a man thinks murder, he actually puts out an element of murder in the air. He sends from him a plan of murder as real as if drawn on paper; its thought is absorbed by others; so is this element and unseen plan of murder absorbed by other minds; it inclines them towards violence, if not murder. If a person is ever thinking of sickness, he sends from him the element of sickness; if he thinks of health, strength,

and cheerfulness, he sends from him constructions of thought affecting others to health and strength as well as himself. A man sends from him in thought what he (his spirit) is most built of. "As a man thinketh, so is he." Your spirit is a bundle of thought; what you think most of, that is your spirit. Imagine, then, yourself as such a being, drawing in all these filaments, sent and placed as they are to so many things. The thoughts so passing from you in one minute could hardly be plainly written out in an hour. You gather them to a centre. You have then gathered in and concentrated your full motive power; then you can put all its force on anything which you please. When the eye and mind are put on any single object that does not tax the energies, say a spot in the wall, the positive thoughts or filaments reaching out are drawn in to the common centre. Your absorption on any single thing loosens them from their near or far point of contact. Before such loosening, the spirit is as the expanded hand and fingers. When the thought is drawn in, the spirit is as the closed or clinched fist.

When thought is sent out to anything, you send out your force. When it is centred in a single thing, and so drawn in and kept from straying every moment, you are drawing in force.

The Hindoo "adept" becomes able, through a certain training of mind, to send his spirit, or himself, from his body. It is still connected with it by the fine unseen current of life known in the Bible as the "silver thread." When that thread is snapped, body and spirit are completely severed, and the body dies. The "adept" has allowed himself to be buried alive. Rice has been sown over his grave and has sprouted.

Seals have been put on his coffin and the grave carefully watched. He has so remained for weeks and yet, when dug up, "came to life."

The real man was never buried at all. It was only his body, in the self-induced trance state, that was buried. Between his body and spirit, possibly miles away, the fine thread of spirit kept up the body's life, or rather such supply of life as the body needed to keep it from decay. When the body was dug up, his spirit returned and took full possession of it. He was able to do with his own body what the mesmeriser does with the body of his subject. He sent his own spirit out of it; the mesmeriser sends his subject's spirit out. Before so sending out his spirit, the adept makes his mind a blank. Before drawing out the spirit of his subject, the operator causes the subject to make his own mind a blank; in other words, he stops the resisting forces of the other person's thought by turning all his thought to a centre.

Your spirit can, and does frequently, go from your body to other places during sleep. It is then still connected with it by this thread of exceedingly fine element. This can be drawn out to a great distance. It is as an expanding or contracting electric wire connecting your spirit with the instrument which it operates, your body.

This power of the spirit so to leave the body accounts for the phenomenon of persons being seen in two places far distant at the same time. It is the spirit that is seen by some clairvoyant eye. It is the "double," the "*doppel ganger*" of the German, the "wraith" of the Scotch. The spirit may even be far from the body just previously to the body's death. It is only the

feeble supply of life, sent it through the connecting thread, which causes the involuntary throes (so called) of dissolution. These are not as painful as they seem. The real self, the spirit, even then may be unaware of the "death-bed scene." It may go to some person, possibly at a distance, to whom it is much attracted; and thereby is solved the mystery of the apparitions, seen by distant friends of persons whose deaths at or about the time of such appearances were not heard of until months after.

Sometimes people, during periods of sickness, fall unconsciously into a state where the spirit leaves the body, without snapping the threads of life. The body's trance has then been mistaken for its real death, and it (the body) has been buried alive. The spirit has been compelled to return to its body in the coffin. The thread could only be severed after such return.

Your real being is ever sending out, with each thought, a fine electric ray or filament, representing so much of your life, your force, your vitality, and reaching to the object, place, or person to which such thought is sent, be it six feet or thousands of miles from your body.

Your thought is your real strength. When you lift a weight, you put your thought on the muscle that lifts. The heavier the weight, the more of your thought do you put on it. If, in so lifting, a part of your thought is turned in some other direction, if some one talks to you, if something frightens or annoys you, a part of your strength or thought leaves you. It goes to whatever has taken away a part of your attention from lifting.

It is mind, thought, spirit, that use the muscle to

lift, as we use a rope to pull up a weight. There is no lifting or working without intelligence. Intelligence, thought, mind, and spirit mean about the same thing.

It does not matter, in order to give strength, whether the spirit, when once called together, be near the body or at a distance from it. So that it brings its forces (its thoughts) together, be it far from its body or near it, it is strong; and when it again takes possession of your body, and wakes it up, it is able to use the body with its full strength.

But the spirit may remain scattered all night. It may never be able to bring its forces together at any time. It may be living, as many now are, with its thought always in advance of the act which it is now doing or trying to do. It is walking the body and sending out its force (its thought) to the place it hurries to. It is writing with the body and thinking of something else. When it frets, it sends out force to the thing fretted about. These states of mind, acts of thought, and useless waste of force, become at last so confirmed in habit, that the spirit may lose all power of bringing all its strength together. In this state it gathers no strength by night or day.

Sleeplessness comes of the difficulty of the spirit to bring itself to a centre and collect its forces. Insanity comes of the total inability of the spirit to focus its thoughts. The permanent cure for sleeplessness must commence in the daytime. You must drill your mind to put its whole thought on the act which you are now doing. If you tie your shoe, think shoe and nothing else. Then you bring yourself to a centre and collect your forces. If you tie your shoe and think of what you are going to buy the next hour, you are sending

needlessly half of your force from yourself. You are in reality trying to do two things at once. You do neither well. You are scattering your spirit on as many things as you think of while tying the shoe. You are cultivating the bad habit of scattering your force, until such habit becomes involuntary. You are making it more and more difficult for your spirit to collect itself together. By so doing, you make it more difficult for the spirit to return with strength to its body in the morning, or to leave it at night. You can get no healthy sleep at night unless your spirit does withdraw from its body. Sleeplessness means simply that your spirit cannot leave its body.

If you fall into the dangerous habit of fretting, your spirit may fret as much on going from its body at night as when using it in the daytime. Or, if you are of a quarrelsome disposition, it may be quarrelling, fighting, and hating all night, and so return to its body without any strength to use it; because all quarrelling, if only in thought, is constantly using up force.

It is for this very reason dangerous and unhealthy to let the "sun go down on your wrath"; that is, to have in mind, just before the body's eyes close in sleep, the recollection of the persons whom you dislike, and be then engaged in sending hating thought to them. The spirit will keep up the process after it leaves the body. To hate is simply to expend force in tearing yourself, your spirit, to pieces. Hate is a destructive force. Good-will to all is constructive: it builds you up stronger and stronger. Hate tears you down. Good-will to all draws to you healthy and constructive elements from all with whom you come in contact. Could you see the actual elements as they flow from

them to you, in their liking for you, you would see them as fine rills of life feeding yours. Could you see the contrary elements of hatred which you may excite in others, you would see them flowing toward you as dark rays or rills of dangerous, poisonous substance. If you send out to it its like, the thought of hatred, you only add to the unhealthy force and power of that element, because these two opposed and dangerous elements meet and mingle, act and re-act on those who sent them, ever calling on each to send fresh supply of force to keep up the war, until both are exhausted. Self-interest should prompt people to hate no one. It weakens the body and causes disease. You never saw a healthy cynic, growler, or grumbler. Their soured thought poisons them. Their bodily disease originates in their minds. Their spirits are sick. That makes the body sick. All disease originates in this way. Cure the spirit, change the state of the mind, replace the desire to make others feel disagreeably by that of making them feel agreeably, and you are on the road to cure disease. When the spirit originates no warring, hating, gloomy, despondent thought, no manner of unpleasant thought, the body will take no disease whatever.

You can only oppose successfully the hatred or evil thought of others by throwing out toward it the thought of good-will. Good-will as a thought-element is more powerful than the thought of hate. It can turn it aside. The "shafts of malice," even in thought, are real things. They can and do hurt people, on whom they are directed, and make them sick. The Christ precept, "Do good to them that hate you," is based on a scientific law. It means that thoughts are

things and that the thought of good can always overpower that of evil. The term power is here used in as literal a sense as in speaking of the force that lifts a table or chair. The fact that all thought, all emotion, all of what is called sentiment, or qualities such as mercy, patience, love, etc., are elements as real as any we see, is the corner-stone in the scientific basis of religion.

What you call dreams are realities. Your spirit away from your body at night, goes to and sees persons and places. To some of these you may have never gone with your body. You remember on the body's awakening very little of what you have seen. What you do remember is mixed pell-mell together. That is because your memory of the body can hold but a little of what is grasped by the memory of your spirit. You have two memories, one trained and adapted to the life of your body, the other of your spirit. Had you known of the life and power of your spirit from infancy, and recognised it as a reality, the memory of your spirit would have been so trained that it would remember all of its own life and bring it back to you on the awakening of the body. But as you have been taught to regard even your spirit as a myth, so you make of its memory a myth. Were a human being taught from infancy to discredit the evidence of any of its senses, then that sense would be blunted and almost destroyed. Let all associated with a child for years deliberately set to work and tell him that he could not see the sky or houses, fields or other familiar objects at hand, and with none allowed to break the delusion, that child's eyesight as well as his judgment would be seriously affected. We are

similarly taught to deny all the senses and powers of our spirits; or, rather, the real powers of ourselves, of which the senses of the body are a faint counterpart, are persistently denied. Substantially, we are taught that we are nothing but bodies. This is equivalent to telling the carpenter that he is nothing but the hammer which he uses.

If in a so-called dream you see a person who died years ago, you see simply a person whose body, being worn out, could no longer be used by him on this stratum of life.

WHERE YOU TRAVEL WHEN YOU SLEEP

THERE are senses of your body, and other senses of your spirit. Your spirit is an organisation distinct from the body. It has eyes and ears, touch, taste, and smell. Its eyes can see ten thousand times farther than the eye of the body. Its other senses are infinitely superior. You are now using a very inferior set of senses. The eye of your body, compared with the eye of your spirit, is a mere peep-hole. The senses of the body are relatively coarse as compared with those of the spirit. They are for use in a relatively coarser stratum of life. You are better off in a coal-mine with a coarse miner's suit than with one of silk or velvet. Your body, with its coarser sense, is for use in this, the coarser, level of life. Yet it may be for you a possibility to slip off this suit (the body) and go with your spirit (leaving for a time the coarse suit behind) to a higher and finer order of life.

You have now a clairvoyant eye and a clairaudient ear. But these are not opened. The clairvoyant eye is closed, like those of some animals, in very early infancy. In a few persons it is opened prematurely and in advance of the other spiritual senses. This is a premature ripening.

The clairvoyant eye is the spiritual eye. It is an

eye put out at the end of a thought. Send your thought to London and, if clairvoyant, you send that eye with it.

A clairaudient ear is an ear sent with a thought. Clairvoyance and clairaudience are not special gifts for particular people. They belong to all, and are in the germ in all.

Your spiritual senses have been so crippled from birth, through lack of exercise, that they are not in "working condition." When you leave your body at night, you are as a person in a dazed or bewildered state. You see without seeing. You hear without hearing. You are as one stunned by a sudden shock or blow. True, the spiritual eye may see, but it leaves no distinct memory of what it sees. You may in such state have a remembrance of a crowd of faces about you—but that is all. In a condition somewhat resembling this does your spirit roam about on slipping away from its body. You are as an infant just let out of doors. You go where a vague whim or fancy carries you. You have left the physical senses of sight, hearing, and touch, in the body. You have now only a set of totally uneducated senses to guide you. You have been taught all your life to deny the very existence of these senses. To teach a child unbelief, say, in its hearing or eyesight, from its earliest consciousness, will result in injury to its sight. The child educates itself gradually to use the senses of its body correctly. An infant has no idea of distance. It reaches out for things far from it, imagining that they are near enough to be touched. It will walk over a precipice, if left to itself. It learns by painful experience not to touch hot coals or hot iron. It

requires years to educate it to a proper use of the physical senses.

Your spirit has its own senses, which are not even recognised. They are left year after year without any exercise or training. You do not see in what you call dreams with the physical eye at all, or hear with the physical ear. You see with the spiritual eye; you hear with the spiritual ear.

You are literally lost on going to sleep, when you go into your spirit life. You then grope about like an infant with its untrained physical senses. What idea of the senses you do have, you estimate entirely by those of your body which you have left behind. You then carry your real self about under the impression that you are still living in the mask which you wear in the daytime (your body), estimating and judging all you see or sense by a set of inferior senses (the physical) which you are not using at all.

You are nightly, on passing out of the body, really in a spirit life; yet you are dead to this fact, because you are using the spiritual senses as you use the physical in the daytime. You are as one using a crutch, when you have two sound legs which need only practice to make you a good walker. Many people who are completely severed from their bodies are in precisely the same condition. You may go mostly when away from the body among these people. You may be attracted to them, because your spirit has, in its uneducated state, been so long in the habit of blindly groping among them. Your spirit has fallen into this habit just as it, when using the body, falls into ruts of habit which are often extremely difficult to break off. You see men daily

drifting about without aim or purpose, waiting, hoping for something to "turn up" to amuse them. A man without aim or purpose in life soon becomes inferior in intellect. Your spiritual self is in the same condition, from a similar cause. It is often surrounded by others out of the body without aim or purpose, who know not what to do with themselves.

Fiction has never devised the picture literally realised every night among you. These thousands on thousands of blind beings freed temporarily from their bodies are straying, wandering, groping everywhere—in your houses, your streets, your fields—some near, some far away. They are neither asleep nor awake. They wander, as if in a dream which is not a dream. Sometimes the spiritual eye opens, and they see acquaintance or stranger, scenes familiar or unfamiliar. But the recognition is not always a satisfactory one. You have been unconsciously taught not to believe in the reality of what you see in this state. Therefore you do not accept it as a reality, and what the mind in any condition persistently refuses to accept as a reality will not frame itself to be held by memory as one.

It is a fact that some people on the death of the body still think they have their physical bodies. They may remain in this state for years. They go about, eat, sleep, and live in every way on that grade of existence which, though unseen by us, is all about us. Because everything which we see, hear, touch, handle, smell, or taste has on that grade its correspondent or spiritual counterpart and can be used exactly as it is here. There are no sudden transitions of any sort in Nature. People on passing

from the physical body do not enter into any glorified condition of existence, unless they, IN MIND, are living such existence on earth. They go where everything is in strict correspondence with their daily thought. Friends in the unseen world may on their first arrival receive them as guests in their houses. But they are only guests and cannot remain in those circles, unless in spirit they belong to them. If their thought be lower, they must, after a time, return to the order or stratum of thought in which they lived on passing out of the body. They cannot commence building upward on that. You MUST build your "mansion in the skies" yourself. You can commence consciously building it here in the body to greater advantage than if you commence after you lose your body. That you must build it yourself is the law of Nature. It is not because any individuality, however wise and powerful in any of the advanced stages of existence, says that you must. All of these, up to orders of mind beyond our power to comprehend, have been and are now the builders of their temples (themselves). What most they want of us is to build in like manner our own, and with the same blissful results, because such building is simply the building of our own individual happiness into grander, broader, and ever-broadening proportions.

Your first error, on passing from the body in the state known as sleep, lies in thinking that you are moving about your physical body. You must educate yourself out of that mistake. You must fix it in your mind before going to sleep that if you wake up in what you call a dream, you are not then using your physical body. You must fix in your mind

before going to sleep, so far as you can, your conception of yourself as a spirit—or, rather, as the unseen organisation which during the day uses your body.

The last thought before going to sleep is the one most likely to remain with you on leaving the body. If persisted in, you will find it mingling itself with what you call your dreams. That is, it will be the first clue towards the recognition of your real self when you are away from your body.

Keep this fact then, this recognition of yourself as a spirit, in your mind, and it will be a great help to your unseen friends in the other life to get near you and waken you to the knowledge of your real self.

The wiser and more powerful order of spirits, who may be able to give you much of their thought in the daytime, or while you are using the body, may not be able to give you so much of it during your escape from the body, owing to the condition above described. Instead, therefore, of going into a higher region of thought at night, you descend, through blindness and mere force of habit, into a lower one. You may, while using the body, be educated up to and enter into their higher realm of thought by day. Yet at night, being so educated in part in the school of physical sense, you cannot carry that education with you. You walk with the spiritual eye and ear, thinking these the physical eye and ear. All this results in a confusion which no language can fully express, because no similar condition in this life can be clearly realised or illustrated.

You want to give your powerful unseen friends a clue by which, on passing from the body, they can come nearer to you and help you to wake up, find your

real self and go where you belong. The thought of yourself as a spirit, as a being distinct and apart from your body, will serve as this clue. A thought is as real a thing as a telegraph-wire. It will be the telegraph-wire between you and them, because they will not stay permanently with you in your gropings on the cruder stratum of life. They could, if they wished; but they want to draw you up to their abodes,—their country, their realm,—where all is more beautiful and fairy-like than ever pen or picture realised here; where, in part, at least, you may now belong. To bring back the remembrance of this to the daytime while your spirit uses the body, would be to bring the celestial life to earth. It would be as a temptation in the right direction to leave off the coarser pleasures for the sake of realising and living in the higher, because all self-denial has really but this one purpose: that of cutting loose from fleeting pleasure that leaves a lasting pain, to obtain a far greater pleasure that leaves no pain at all.

When you fix this idea in your mind persistently on going to sleep, that you are no longer using the body's senses, you will after a time, in what you have termed the dream, find yourself recalling this fact. You will find yourself saying, "This is as real as my body or day life. I am only in a different state of existence."

Your present life of the spirit, away from the body at night, is very often one that exhausts more than it refreshes. Unconsciously you may drift toward persons and scenes repulsive to you. You are carried to them by lower currents of thought. You drift into these tides as an ignorant child wades into the stream

and is carried beyond its depths and off its foothold by an outer and stronger current; knowing nothing of the fact that thought does move in currents, and that the lower one of inferior or evil thought is most powerful near the earth, and nothing of your powers and senses as a spirit, you are as helpless as a babe nightly on passing from your body.

Could you get a start in the right direction toward the upper and superior regions of thought—could you ascend through the current of dark and crude thought, which everywhere surrounds you—you would find yourself in a land of beauty, sunshine, and flowers; of grand scenery and fairy landscape. You would associate there with the people whom you most wish to see, and to whom you in spirit belong. You would repose in a luxurious languor, yet still be able to note scenes of indescribable charm to the eye. You would be conscious of life and still be at rest. You would drink in life with every breath. You would return with this life to your body in the morning. Your night of bliss would be both as a rest in thought and a healthy stimulation to your life in the body. Your spiritual senses would open in this elevated thought-atmosphere. You would be freed from what is now a nightly slavery. Your connection with the higher regions of thought would become permanent, and you could attain the power of returning to them at any time to refresh yourself when overcome by the cruder thought which now surrounds you.

Every low place of resort, every saloon filled with hangers-on more or less under the influence of stimulant, every and any place, no matter what its conventional character, if it be a place of deceit, of trickery

in trade, is an actual spring of low thought. This thought flows from it, as real, though unseen, as water from a spring. In any great city all these are as so many thousands of springs of filthy thought-element, near together. It is not a live, rapid current. It is more like a slowly moving bed of filthy ooze, in which you are mired and slowly borne along. Every tattling, gossiping, scandal-mongering group of people is an additional spring of such thought. So is every family where disorder, sour looks, cross words, and peevishness or petulance reign. Good society, as well as that called inferior in the social scale, can contribute to this inferior thought-current. The purest spirit cannot live in this thought-current without being unfavourably affected by it. It requires continual outlay of force to resist it. You become mixed and entangled in it, blinded by its obscurity, weighed down by the burden which it brings. You may have noticed how much of inordinate desire you are freed from on getting in the open country, far beyond the city limits. Mountains are more free from this thought. It is an element which conforms to the law of gravitation. Low thought runs to the lowest places, as does anything heavy, crude, and coarse. Trade, commerce, and manufacture, unfortunately demand cities to be built on low levels, either at seaside or river-bank. In the coming higher civilisations, the making of the most perfect men and women, and the discovery and making of real and permanent pleasures, will be the chief pursuit. Cities will then be built on hills or mountains, so that all the cruder emanations, seen and unseen, shall readily drain away.

With so much of this injurious unseen element about

you, you may see an additional necessity for forming groups of people who are naturally aspiring and more pure, who shall frequently come together and by conversation and silent communion generate a current of purer thought. The more of this they make through such co-operation, the more power is given each individual of the group to keep himself, whether in the body by day or out of it at night, from being unfavourably affected, and perhaps, overwhelmed, by these prevailing destructive tides. You are then forming a chain of connection with the higher, purer, and more powerful region of thought. The more you earnestly seek to form such connection, the stronger will be the chain. You do not realise the strength of these "powers of darkness" all about you, or the odds against you in trying to stem this dark tide alone.

The thought brought to and made by a very few persons who so meet in concert, and are so alive to its benefits as to love to meet, is of a value you cannot over-estimate. It is the more powerful thought. It is in part the thought and, with the thought, the force of wise, powerful, and beneficent spirits who will be attracted to your group and who come with every desire to aid you. It will clear your brain, strengthen your body, drive out disease, and give you new ideas and plans for every kind of legitimate business. You do not now realise how much you are kept from success and on a lower level of life through unconsciously absorbing and being swayed or partly blinded or confused by the low thought-current about you. You now accept as a necessity, many conditions in life which, were your intellect keener and sharper, you could

avoid. You may absorb timidity from others. You may so absorb inertia and want of energy. Your periods of lack of confidence and indecision may be results of absorption of this lower element. You may not know how blind you are and what a different man or woman you might be, did you see more clearly what could injure and what could benefit you. Your generation of the more powerful thought, through meeting in a concert of pure motive, inquiry for truth, and desire to benefit others as well as yourselves, would clear your intellect, increase your energy, lead you away from errors and stumbling-blocks, improve your health, and build you up into a force which would bring to you every material good thing. It is the way for "seeking first the kingdom of God," "when all these things shall be added unto you." They are added because the force which you create in yourself through these meetings as a family and fraternity will be as an actual strong magnet, attracting all things which your wisdom says will benefit you.

The "New World" rediscovered by Columbus is a small affair, as compared with the one lying at our very doors and into which we unconsciously enter every night. We look with the eye of the body across our rooms, our streets, our fields, saying that there is nothing between us and the walls, the house, the forest, or the mountain, but "empty air," when that space may be crowded with structures, with people, with the unseen copies of all that we see about us.

The visions produced by the use of opium and hasheesh are realities. They allow of a more complete escape of the spirit from the body. The spirit receives an artificial strength through the elements taken from

the poppy or hemp. Aided by this, it can travel farther and is stimulated to go out of its habitual ruts when the body sleeps. It does go into higher and more sublimated regions and sees in them glories never realised on earth. But it is in this way forced into elements too fine for it (the spirit) to retain and bring back to the body. It cannot hold them and so returns to the body with no strength. Hence the reaction and misery of the opium eater or smoker, when the effect of the drug is off. You would soon be in a condition somewhat similar, were the higher spirits to carry you (as they could) to their own country, before you had spiritually grown up to it. The elements which you would absorb there would be too fine for use in this stratum of life. Yet continued aspiration can make your spirit fit to receive of these elements, and appropriate them on its return to earth. Your whole organisation would be finer then than now. You would be an inhabitant of the two worlds, the physical one about you and that grade or stratum of the spiritual where you naturally belonged. This is to be the life of the future on this planet. This is the "New Jerusalem" brought down to earth.

More men and women in the world's history have awakened to this life and lived in it, while using their bodies, than is generally known. Paul speaks of being "caught up to the third heaven and there seeing unutterable things." Swedenborg was in close relationship with this world. There have been many others during the ages; but they were discreet enough to keep their knowledge to themselves, knowing that their story would not be credited in their time, and that to tell it would bring on themselves unpleasant results.

The time for such secretiveness is now over. More minds awakened and able, at least, to entertain these truths, are now on earth than ever before. There are re-embodied spirits who have entered on another earth-life, with a partial knowledge of these truths, who will recognise them so soon as they are boldly put forth.

The age for materiality to crush out spiritual truths has passed. The age wherein spiritual truth shall assert itself, and rule materiality, has in reality commenced. It matters not how small is the apparent nucleus or group of persons alive to these truths. A pin-hole can reveal a vast landscape. The point of contact where the rope is made fast to the ship, to pull her off the shoal, is but a few inches wide, but that is all the space required to bring the force to bear on the vessel; and so the relatively few who now can receive these things will be the power to raise the many upward.

PRAYER IN ALL AGES

In all ages, in all religions, and among nearly all races, so far as human history extends, do we find some form and expression of prayer, and this among peoples widely and always remote; an argument, we think, favouring the thought that prayer is an instinct, a law, a principle in human nature.

"What do we pray to?" may be asked. May we not all unite in agreeing that the boundless universe is filled with boundless spirit, mind, intelligence, power—and that of this there are myriad grades, varying in degrees of power and intelligence, extending in such power, intelligence, and wisdom beyond our capacity to comprehend? Call this power "God," or the "Infinite," or, like the Indian, the "Great Spirit"; call it as we may, give it what name we may, its full comprehension will always escape our grasp. As we grow toward it, so its growth, its full realisation, is ever growing more and more beyond us. We pray to that Power.

Call prayer if you please desire, a quality coming out of the combination of elements moulded into our bodies, minds, and spirits. Call it desire to get good as far as we can see. Prayer is demand—is mind concentrated on demand, and the demand may be for greater or lesser good. A man desires strongly to be rich in money. His desire is an unceasing

prayer. He prays for good so far as he can see. If he prays in the spirit of money-making, the probability is he will act out his prayer in deeds. He will probably get rich. Perhaps one says: "But this is praying for evil." Why not call it prayer for mixed good? Or imperfect good? Wealth brings temporary good. The mistake lay in his deeming money the most enduring source of good.

The clearer mind would desire, would pray for qualities instead of gold; would desire, would pray for more courage, patience, purity, gentleness, more power to do, more mental vision to see, more capacity to enjoy. This is the prayer of the greater wisdom. Such desire we think is referred to in the Bible as that of "seeking the Kingdom of God," or, in other words, seeking the best and most lasting happiness—the aim of life. We hold that prayer, desire, is a great law in Nature; that it extends from what we call Nature's crudest forms up to the highest; and that all desire, if persevered in, brings one at least nearer the thing desired; brings somewhere nearer the ideal, whether that ideal be a low one or a high one. Call then the most useful prayer, the wisest prayer, the wisest desire or demand. We may be obliged to pray first to know for what we shall pray. That implies the open, the receptive mind, the frame of mind willing to hear, willing to be taught, the mind which unlocks all its doors and windows and throws them wide open to whatever may enter.

Prayer we believe to be based on the instinct of desire, of demand, seen in so many forms in all Nature. It extends through every phase of life—in plant growth—in animal growth—in what the scientist

calls the Law of Selection—the desire for the best, up to the highest cultivation yet seen of human mind. The desire implanted in the dog's mind (I grant a degree of mind also to the dog, the animal having the qualities of affection, memory, love, hate, fear, courage, all leading features of mind); the desire implanted through human influence in the dog's mind to run swiftly, makes the dog through successive generations anatomically shaped better for running, the result of desire implanted in the canine nature.

Perhaps one asks, "Do you mean that a dog prays?" I believe that the principle of prayer, the instinct of desire, is implanted in the animal and in the vegetable up to man, and that this principle has a thousand grades of demand and ten thousand grades of expression. And as for the dog, when he looks up into my face and puts his head on my lap, his is as fervent a prayer for my sympathy, kindness, and caress as ever went up from any pulpit, and the care, the anxiety, the love of the animal mother for its young is to me a sacred emotion, a sacred desire, a sacred *prayer* for its young one's safety.

We hold that prayer is a necessity of human nature. Call it if you please a scientific necessity; is there any reason that Science and Religion should be divorced?

We believe that the spaceless universe is replete with life, that it pulsates with life, that life exists in the dust under our feet, and that Death is the one word in the language which represents an impossibility. The very process of vegetable, animal, or mineral decomposition is movement, is life, is element, pulling itself to pieces and rearranging itself into new constructions.

Yet Earthly Science, so-called, seeks to-day for the "Origin of Life," while before its eyes, mineral in solution crystallises into form and solidity, arranges itself into a precise form and order, while the planet which is called dead whirls itself around its orbit and on its axis with mathematical accuracy. This very so-called dead planet seems out of itself to originate myriad forms of life.

Abraham was told that if ten righteous men could be found in one of the cities of the plain, that city would be saved from destruction. Was this because the mere existence of ten righteous men in that city would save it, or was it a mere whim of the Superior Mind that exacted this condition?

May it not have been that the united desire of ten relatively pure and exalted minds, reaching up into the higher kingdom of spirit, might have served as the connecting link, the channel by which the necessary conditions for helping that city might have been effected?

This city, we are told, was steeped in wickedness. Wickedness, low, degraded lives, always involve both mental and physical impurity.

The Materialist will admit that certain concentrations of physical impurity beget spontaneous combustion. Some, who have made this subject a study, aided by suggestion given from the world of spirit, believe that places may so reek with low degraded thought, as well as low physical emanation, that combinations are begotten, resulting at last in the spontaneous generation of that element at once destructive and purifying—fire.

What we call miracle—that is, the operation and

result of laws to us unknown, may work both ways, for what we call evil as well as good.

The prophetic vision of the ancient seer (whether that seer was in the flesh or spirit) may have foreseen the growth of these dangerous combinations which were to destroy that city by fire. The merciful spirit of Abraham prayed to spare the city. The higher knowledge, wisdom, and power of the spirit were willing to answer Abraham's appeal, could he but effect the necessary conditions.

And what were these conditions?

The united force, desire of ten minds whose current of thought, lifted upward above the cruder elements about them and into the regions of refined and powerful spirit, should serve as the link, the channel, the highway, to bring such aid from the higher world of spirit as should dispel or negative the conditions threatening the city. This we believe. This is as far as we can represent the matter. This we hold may, to the intuitive mind, furnish a clue and a key to the meaning of the texts and assertions. "The prayer of the Righteous availeth much," and "The prayer of Faith shall heal the sick man."

But where is to-day the prayer of Faith? I mean the Faith that does not sunder Divine Law from what we call "Natural Law."

Think you mine a wild speculation as to the origin of the flames that destroyed the cities of the plain? Within the last twenty years extraordinary periods of conflagration have happened in American cities and towns, which all ordinary means have been powerless to check and in which brick, stone, and iron have gone down like tinder. Suppose we put out the thought that

concentrations of moral rottenness and physical rottenness have, through the operation of Law which we are yet to learn, worked destructive miracles? We are now told, even from some pulpits, and I have heard the opinion expressed by sound orthodox minds, that much of Biblical History (that is found hard to believe) is but allegory. Perhaps when our two worlds, the visible and invisible, are again united, and the knowledge of the one is supplemented by that of the other, even Orthodoxy may readily see at once Divine Law and Natural Law, Divine element and Natural element to be the same, and so account for the pillar of smoke by day and of fire by night, the overthrow of Jericho's walls by seven united series of shoutings, the receding of the Red Sea by something more than the happening of wind and tide favourable to such result. There is great Power to work evil as well as good—great knowledge to work evil as well as good—great intelligence seen and *unseen* to work evil on the earth-plane of both physical and spirit life. But one encouraging truth crowns the dark picture, and that is, that even a single, prayerful, earnest, consecrated man or woman may serve as the connecting link, the channel between the Higher Powers of spirit and this earth-life, to effect great results, and that the superior knowledge and Power of Light must ever in the end prevail over that of darkness. Prayer is the greatest of necessities to such as have grown away from the world and its current motives and purpose. The wisest prayer will ask for the greatest wisdom, the greatest purity, the greatest soul-elevation, the greatest power, and the greatest charity. The utterance of these wishes is the utterance of high and lofty thoughts.

Remember, our thoughts are things, and by the frequent putting out of these "things" we create for ourselves our thought-atmosphere about us, and this thought-atmosphere attracts a power to effect results in proportion to its quality.

As such thought comes from us, it attracts to us the Invisible Minds in unison and sympathy with our own, who are thereby enabled to come closer to us and give support and strength, cheer and courage.

We think that the Prayer—Demand—Desire—of the greatest wisdom will always be based on the sentiment, "Thy Will be Done."

A Higher Wisdom and Intelligence than ours sees what is really best for us. It may see that what we pray for would, if attained, prove an injury and a misery rather than a blessing. It may see and deny our wish—hard as this may be temporarily for us. It may give what we cry for if we are importunate, refuse to wait, and rush on with reckless desire for our individual happiness. Or It may withhold for a time but promise, when a fruition is attained, that which may give us the greatest good.

It matters little what we term this Higher Intelligence. Orders of mind exist in the universe far higher in power and wisdom than we can conceive. The mind that lifts itself toward them brings to itself their aid, their guidance, and their help, so far as they feel justified in extending aid and guidance to the individual, whose lesson must also be to depend as much as possible on him or herself.

Of this the illustration in its cruder form is here among us. In many things the parent knows best what is good for the child. In proportion to its

weakness or helplessness does it restrain the child with authority. But as infancy merges into youth, and youth into maturity, does the wiser parent gradually relax care, knowing that the child must in time do for itself, and that it is doing it an injustice not to give it opportunity to learn to take care of itself.

The wisest parent is but a child. And perhaps in the awful and unending immensity of the universe, there is no order of mind but must feel from time to time an inferiority, dependence, and need of guidance from some order of mind above it.

The more finely organised we are, and the more sensitive, the more impressional to all about us of the seen or the unseen, so much the more shall we need this constant uplifting of the thoughts toward the purer, the unselfish, the beautiful, and the sublime. By so doing we create such a thought-world about us. All people live in their worlds of thought. The man whose life is devoted only to buying and selling lives, either when alone or in company, in a world of buying and selling-thought. The gambler lives, alone or in company, in the excitements of his pursuit, and if not playing with the material cards often does so with the imaginary ones.

This thought-atmosphere will serve us as an armour and as the greatest protection against Unseen Evil.

There is not, I think, sufficient estimate or knowledge among us concerning the evil which may be done us by minds out of the physical form. Paul alludes to this in saying: "We war with Powers of Darkness." Minds unseen by us, people, men, women, spirits, strongly moved as ever by appetite and passion, full as ever of hate, envy, jealousy, revenge, or full of

pure love of mischief, possibly for some cause our worst enemies, are here all about us, seeking in many ways to do us harm. These are most subtle ways, and the more dangerous from their subtlety. They can vibrate the finest chords of emotion; can play upon our weakness, our vanity, our tendency to envy, to jealousy, to suspicion, to fear; can operate also on our besetting sin as regards any appetite.

Give this element opportunity to work on the mind, and it can soon weaken and injure the body. Play yourself daily upon a man or woman's suspicion, envy, jealousy, pride, and mark the result on the physical. Just as a company of children love to tease, annoy, torture one of their own age who has some marked defect, physical or mental—just as in the lower grade of human nature do we see the love of causing fear or fright to one easily frightened, just as in the spirit in which silly and cruel practical jokes are played—just so will the evil unseen about us delight in annoying us, misleading us.

If we are very impressional, if we are easy of approach to spirit thought and influence, we are easy of approach, remember, to evil as well as good, and evil seen and unseen predominates on the earth region of spirit as well as what we term physical life. We hold that our only safety from these dangers (and we hold these as great dangers) lies in prayer—not regular set form of prayer, though that is not to be despised when one feels it to be a help, but the cultivation of the silent prayer, which desires only charitable, tender, merciful sentiment, which asks for ability to shut out all noise and degraded thought, all morbid fancies, all persistent dwelling on that which excites antagonism, dislike

hatred. We hold that such prayer, such desire (or call it the cultivation of such frame of mind), will, if persevered in, at last free us from those agencies for evil who may here beset us, torture us, and covertly instil into our mind all manner of fear, doubt, suspicion, and apprehension; who delight in making us miserable and may, if over much listened to, bring about the very disasters which we fear, through the weakening of our intellect and the clouding of our minds.

When such evil agencies at last see that they can no longer affect the mind which they have tortured, when through prayer that mind has permanently lifted itself into a world that they care nothing for, and also into a strength and confidence that resists all their effort, they will cease longer to fasten on and harass that mind. Their entertainment is over. When prayer to the highest, and to an ever-ascending highest, prayer for the most enduring good—and good ever becoming greater—when such prayer becomes habitual, involuntary "second nature," it is then that a life may become a never-ending prayer, a joyous prayer, a poem without end of gratitude for joys and goods received.

Aspiration, demand, desire, prayer, all are concentrated in the wisest and purest effort, and this effort (not a forced and laborious one) will lift the body above physical ills and the soul above worldly troubles, and still be the very means of making both mind and body fully competent to take hold of all life's business with marked ability.

And what then do we pray to? "Our Father which art in Heaven." Not our father, a stern, cruel, avenging, personal Deity, but "Our Father," the "Great

Spirit," the "Infinite Spirit," pervading all the Eternity of space, whether represented by intelligence organised into individual mind—ministering spirits—or intelligence unorganised in the elements, of which we are a part. "God working in us and through us, God in whom we live and move and have our being"—still "Our Father," full of joys and blessings, to be given us when we are prepared to receive them, when we are wise enough to use them rightly. A Power so vast, so infinite in resources, so varied in expression, teeming with elements and laws governing elements, sweeping planet around its sun, and farther on sweeping systems of planets around their unknown centres; so minute in exactness, form, and beauty in fashioning the atomic feather of the butterfly's wing; so prodigal of beauty, that every snowflake is fashioned a symmetrical crystal; so awful; so incomprehensible; without beginning, without ending, so that feeble mind staggers at the attempt to carry such weight of comprehension. Can we then vaguely, realising all this, take such name on our lips without reverence? Should it not be hallowed? It is to that Power that all life, all element in unending space, consciously or unconsciously prays.

"Prayer" has been misused, miscomprehended, and perverted. The word brings with it a cluster of associations born of ignorance. It is redolent to some of cant, to others of bigotry or superstition. We hold that prayer is a quality born in us, a belonging of our natures and beings, just as much as to a mineral belongs the power of rearranging itself in certain crystallised forms, just as much as to the plant belongs the desire to grow toward the light and away from darkness.

We should remember that prayer which has for its sole aim the attainment or possession of *any object*, with no other regard for self or others save that object, may not bring the highest result or the happiest result. Our best prayer will always be qualified with the sentiment, "Thy Will be Done!" The more the spirit of prayer, the spirit of desire, of demand for the higher and purer, are cultivated, the nearer they bring us to the higher and happier unseen world. The more they are cultivated the better do we know what to pray for. The more the mind is led into the habit of so dwelling in the highest and purest thought, the less mechanical, in a sense, does the effort for prayer become. It merges at last into a delight and a never-ending poem whose sentiment is the reflection of all that is best, brightest, purest in creation.

"Thy Kingdom Come." The kingdom of new and newer and ever-increasing joys and glories, the kingdom of justice, the kingdom of higher joyous life, ever being kindled and stimulated into more joyous life, the kingdom of ever coming new revelations, new bibles, new laws.

THE CHURCH OF SILENT DEMAND

THERE will be built in time an edifice partaking of the nature of a church, where all persons, of whatever condition, age, nationality, or creed, may come to lay their needs before the Great Supreme Power and demand of that Power help to supply those needs. It should be a church without sect or creed. It should be open every day during the week and every evening until a reasonable hour. It should be attended to materially and kept free from disturbance or disrespectful intrusion by some person or persons who are in sympathy with this order of thought, who would accept the office as a sacred and loving trust and for which they should receive proper compensation. It should be a place of silence for the purpose of silent demand or prayer. All who enter it for any purpose should be asked to refrain from loud talking or irreverent whispering. All who enter it should be counselled not to bring with them any frivolous mind or thought. It should be a place of earnest demand for permanent good, yet not a place of gloom or sadness.

A church should be held as a sanctuary for the concentration of the strongest thought-power. The strongest thought-power is that where the motive is the highest. The highest motive comes of the desire to benefit first ourselves in order to benefit others.

You must have power yourself before you can help others. You can get such power by unceasing silent demand of the Supreme Power of which you are a part. You may get it the quicker through an occasional resort to a place like this chapel, which will be devoted wholly to silent demand or prayer to the Supreme Power.

Beyond the highest "ministering spirits," beyond all personal intelligence of the greatest conceivable intellect, there is a Power which pervades the endless Universe. It cannot be held as within the limitations of a personality, for personality must have metes and bounds. It moves the planets in their orbits. It impels suns to give forth light and heat. It is as mysterious, incomprehensible, and unexplainable in bringing the material expression of life from the tiniest seed placed in the ground, as it is in regulating the intricate movements of innumerable planetary systems. Men sometimes call it the "First Great Cause," which they have never been able to discover. It works in silence. It is the Great Supreme Power, the Spirit of Infinite Good. It is impossible, and probably ever will be, to explain its workings, for so soon as one mystery is made clear a deeper one appears behind it.

But one thing we do know. This Power will respond to every demand we make upon it. For we are parts of it—parts of an Infinite life, and as you, a part, recognise this your relationship to the Supreme Power, you will come to know that yours is the right to demand as much as possible of this Supreme or Divine Power to be expressed through you. You are a part of God "made manifest in the flesh," and it

is your business to draw to you every attribute and quality that you can conceive of Deity. You want to be fearless. You want perfect health. You want complete control of appetite. You may want to be eloquent. You may want power to be pleasing to others. You may want power to do business on a just, righteous, and, therefore, successful basis. You may want power to cease from ugly thoughts. You may want power to rid yourself of a mind which sees only the discouraging and gloomy side of everything. You need many other qualities of character, and to gain, improve, and increase these you have but to ask persistently of the Supreme Power, and it shall be given you—to knock imperiously at its door, and it shall be opened unto you in time.

The victim of alcoholic excess could here have the immoderate appetite put under more control. So could the victim of hasty temper. So could the victim of a hurried mind. God is repose. Repose is power. A place dedicated to repose will give you repose, and nothing is more needed in this age of hurry and frantic effort.

The woman ostracised by society and the man not ostracised, but both on an equality in the committal of the same sin, and guilty of the same injury to their spirits, could here make silent demand to be led into purer lives.

Every one who enters the chapel dedicated to this Power should carry this thought with them and leave it there:—"I demand of the Supreme Power good for myself. I demand of it greater health of body. I demand more clearness of mind. I demand power to rid myself of hatred, envy, jealousy, and ill-will

toward others, for I know that such thoughts or forces hurt me. I demand wisdom so that ways and means may come to me to get health of body, clearness of mind, and freedom from the bondage of evil thought toward others. Lastly, I wish to leave here a thought which may benefit others who come here. If they are in physical pain, let it cease. If they are weak and lame or sick, or in any way afflicted, I demand that I draw from the highest and leave here my quota of power to help them and cure them. If any come here in trouble of mind, let me leave my little to relieve that, for I know that if I leave here some force so to help others, that force will come back to me tenfold in time. It is as bread which I cast upon the waters to return after many days."

If all who enter or use a room unite in putting out the same kind of thought while there, they charge or fill that room with that order of thought. If it is the thought of power and help, it will leave in that room the spirit and force of power and help. If hundreds or thousands come *in such spirit* to that place or church, each will leave his or her quota of power and help there. The result will be the storing, and constant accumulation, of an immense force for good in that chapel, presuming it to be never used for other purposes, and that lower, worldly, sordid, and selfish thought be kept out of it.

The force so left will assist greatly in healing those sick in body who come and demand in faith; it will strengthen the weak spirit; it will give comfort and cheer to those in affliction. Five minutes spent in this chapel of Silent Demand may do you great good.

Some of our churches are to-day unconsciously

desecrated. People enter, bringing all their worldly thought with them. They may not have, on entering, a silent wish that such thought be left behind. They whisper to each other fragments of social and worldly matters; they look over the congregation with the mind of curiosity or the mind centred on the apparel and ornamentation of others. Long conversations sometimes occur before service near the doors. After service there is sometimes lingering in the body of the church and light conversation on subjects entirely foreign to the nature and real use of that place. There is too often no reverence whatever for the church when service is not being held. If called there on any business or service people are allowed to talk and act as they would in the street or corner grocery. Fairs, concerts, exhibitions, and other public performances are sometimes held in the body of the church.

All this leaves its order of thought in the church. There is not always an effort to bring a mood into the church appropriate to a place where the ruling thought should be that of a serious, earnest demand to draw nigh and be connected in thought with the Supreme Power of Infinite Good, eternal and incomprehensible, which, knowing neither time nor space, rules the eternity of the Universe. We can draw to us more and more of this power, become more and more a part of it, and be one with the spirit of Infinite Good. We need in the church, more than in any other place, to feel the majesty, dignity, and sublimity of the Supreme Power as a spirit brooding over that place. Then we should go forth literally bathed, refreshed, and strengthened in spirit, and when out of the sacred portals, laugh

and sing, be filled with mirth and cheerfulness, and enjoy all that life gives for enjoyment.

Then those who come to pray, or demand relief from physical or mental suffering, would, if coming in the spirit of good-will to all, receive of such relief and at the same time leave some of their power for the relief of others.

Such a church—indeed a system of such churches, dedicated to silent prayer to the Supreme Power—is needed all over the land, because thousands in their homes have little or no privacy where they can withdraw, even for a few moments, in order to connect themselves with a higher current of thought. Their rooms may be liable to intrusion at any time. A place open to intrusive interruption is already spiritually intruded upon. Again, the spirit or thought left in their rooms is not favourable for the quickest answer to the prayer of earnest demand. Too much mind has been in it and may be ever going in it, giving out peevishness, selfishness, envy, and other evil thought, with not a shadow of desire for relief therefrom. Such thought is left in the room and makes it the more difficult for the earnest mind to lift itself above it.

We use the term "above it" in its most literal sense. The lower or more material thought is a real element. It is a real stratum or cloud of denser element or thought which is an obstacle to the entrance and effect on our minds of the higher and more elevated element of thought. The higher can never be prevented ultimately from piercing this denser thought-atmosphere, and coming to us to give us strength and lift us up in every way. But the higher power can be retarded and delayed in coming to

us. Certain material conditions can help the higher thought to come and act on us more quickly than if not granted.

Of these the chapel in question would be one. It would be a place which, when properly kept, would retain only the higher power of thought. A room becomes filled and saturated with whatever order of thought, mood of mind, or purpose is most in it, and such thought, so left, exerts its power on all who enter that room, especially those who enter with similar mood of mind and purpose. If a chapel then is dedicated and used only as a place for the mood of silent aspiration, the element of aspiration would more and more fill such place. Into that you could enter and be literally bathed in a purer and stronger thought-atmosphere. You would, by coming in with desire to better yourself and others, leave also an element to better others, even as the element left by others in like desire will benefit you. If harassed by the worry, disturbance, and bustle of your home, you go to our chapel and demand rest, peace of mind, and renewed strength, which may even turn your trials to pleasures, you will, when in the right mind, leave some of the power which you draw down to benefit others coming after you. If afflicted in body you will, when demanding in that frame of mind, draw also power to heal yourself and likewise leave power to heal others. For it is a law of Nature that you cannot be really and permanently benefited yourself without benefiting others. Every "perfect gift" is a gift not sent to you only but to others. A "perfect gift" must come from the Supreme Power, or, in other words, the "Spirit of Infinite Good." Our demand from that power must

always be tempered with a willingness on our part to defer to its wisdom. If we will defer to that wisdom —if we, in mind, say in our prayer, "I want some particular thing very much, but if a wisdom greater than mine sees that it is not good for me in the shape that I want it, then I will not demand it"; we shall in time receive a perfect good and a good which will come to stay. But if we will not so defer, but say and pray in this spirit: "I want what I demand anyway, I defer to no higher wisdom; I don't care if what I want is an injustice to others or not"; then we shall in time still receive what we desire, if persistent in that desire or prayer. But it will prove an imperfect gift and a one-sided pleasure, with more of the bitter than the sweet—as much a curse as a blessing—a gift with which we must part in time, so great will be the trouble or pain inflicted by it.

In such spirit do people constantly pray for money, and money only. They get money in accordance with the law, but how often at the cost of health, of life, or of all ability to enjoy anything save the mere getting of money. But when we pray for money in accordance with the WHOLE law, we shall get it and every other blessing with it. Then we receive a "perfect gift."

The prompting or impulse of our spirit to make some material acknowledgment or donation for aid received should never be choked off. When you throw your penny, or whatever you feel you can reasonably give, into the poor box, you are, if giving wholly in the spirit of good intent to all, bestowing much more than the material coin. A thought or force of aid goes with that piece of money. This thought needs something material in order to give it more power to work

on the material stratum of life. Material gifts do carry with them the thought or mood of the givers, and when you handle or wear such gifts you will draw from them of that thought or mood. A ring or any article of jewellery, if given another in a churlish or grudging spirit, or because it is extorted or indirectly begged, carries with it an evil thought, and connects also the person who wears it with the same current of grudging thought as it flows from the giver. But if the ring or other article is given in the spirit of hearty good-will, it brings with it the beneficial thought-current of good-will from the giver. In this manner are material presents in a sense the actual mediums or conveyances of beneficial or injurious thoughts from giver to receiver.

"It is better to give than to receive," said the Christ of Judea. Because when things are given from the impulse of hearty good-will, the one who gives actually receives, in the thought-element of good wishes from the one who receives, a constant flow-back of beneficial thought every time the one who takes is reminded of the gift. You give a ring in this spirit. You forget for long periods that ever you gave it. But every time the one who wears that ring looks at it, he or she is reminded of you, and with that reminder you receive a heart-throb of loving remembrance. This brings to you from the wearer a constant flow or pulsation of good-will which is for you life and force.

Boxes for offerings or donations in money should be placed in this chapel, so that those who feel an impulse to give in hearty spirit of good-will should have opportunity to do so. But nothing should go into those boxes unless the giver *feels* a live pleasure in giving.

No grudging thought accompanying a piece of money is wanted in that chapel. Such a thought adulterates and weakens the power for good stored in that place.

We ask of every reader an earnest thought or desire for the building of such a chapel. Every such thought is a prayer and a force working to build it. Many such prayers, coming from different minds and focussed on one purpose, will build it. If an impulse to give any sum of money, no matter how small, towards its erection is felt, let it follow the thought. But let it here be thoroughly understood that we rely altogether on the spiritual power coming through the prayers or demands of those in hearty accord with this special purpose. So that your prayer or demand is in the right spirit, the material means for building this chapel are sure to follow from the impulses of your and others' spirits.

The guardian of such a chapel will be in entire sympathy with its spirit and purpose. That guardian should be a woman, for the feminine mind and organisation first receives of the Supreme Power in thought and force. The feminine influence, power, and care should predominate in such a place. This guardianship and care of the chapel will be received as a sacred and loving trust. No woman will take it merely for the money which it brings her. Her whole heart will be in this office. It will be a position as sacred and important as that of minister or priest. For to her is committed the responsibility of keeping pure the thought-atmosphere of the chapel, in other words, the ordering and supervision of all its physical requirements so that the entrance of the Supreme Power and its beneficial action on those who come to get relief shall be retarded as little as possible.

The purer, the more devotional, the thought-atmosphere of such a chapel is kept, the freer it is from flippant or sordid thought, the greater the opportunities which will be afforded for the entrance to it of "ministering spirits" of the highest order. You can create a thought-atmosphere which will serve as a literal channel to a room or chapel for powerful and benevolent mind, unseen of the physical eye, to enter. On the contrary, if your thought and the thought of others in any room or place is entirely of a vulgar, ugly, dishonest, or low character, there is created thereby a literal means of communication to you and that place for the same class of evil mind.

It may be two, five, seven, or more years before such chapel be built. It may be sooner. Like everything else, it must be built spiritually before it is physically. Railroads, ships, houses, all of man's physical accomplishments, are built first in mind ere they appear in wood, stone, or iron. The Chapel of Silent Demand is here built, spiritually, in this book. Its material correspondence in wood and stone will follow more or less quickly, according to the degree of faith and live belief of this age and generation in the actual reality of the Supreme Power, and the greater good which would come of a working, living faith in this grand reality.

If the city of New York is the best place for the first Chapel of Silent Demand to be built, it will be in New York. If some other city holds more of the live and working faith in these truths, it will be built in that city.

The building need not be very large nor costly. Elegance, simplicity, and dignity need not involve great expense

We suggest the following inscription as appropriate to be placed on the front of the chapel:—

"The Church of Silent Prayer

to

The Supreme Power."

And the following, placed so as to be clearly read within the chapel:—

"Demand first wisdom so as to know what to ask for."

"Ask and ye shall receive. Ask imperiously, but ask in a willing mood for what the Supreme Power sees best for you."

"Love your neighbour as yourself, but demand good first for yourself, that you may be the better fitted to do good to all."

I have spoken here not as a person, but only as the enunciator of a principle. It matters little whether I or others are directly concerned in the material erection of a Church of Silent Demand. It is the principle, not the personality, that we seek to establish. But when this principle is materially recognised and put in force through the building of but one such church, and that church is put and kept in the right hands to favour silent prayer and the concentration of the higher thought and divine force, the results in the healing of sick bodies and, above all, the healing of the sick spirits behind those bodies, will be greater than has been seen in this and many preceding ages.

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